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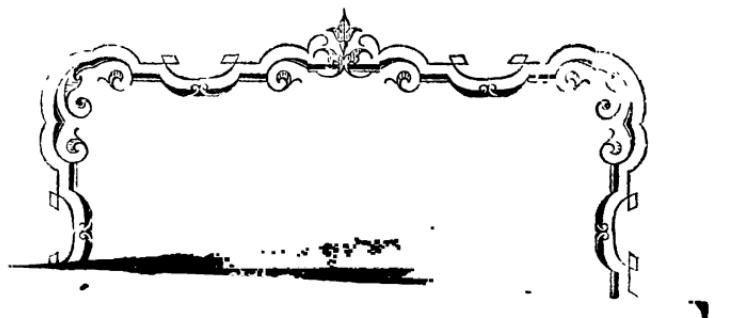
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ERRATA.

Page 2, line 6, *for* " canon," *read* " calendar."

" 2, line 13, *for* " proclaim," *read* " exult in."

" 3, line 10, *for* " mustard seed growing up," *read*
" mustard seed, growing up."

An
Original Interpretation
of
The Apocalypse.



An
Original Interpretation

of

The Apocalypse.

—
John

"A grievous Vision is declared unto me;
"The treacherous dealer dealeth treacherously;
"And the spoiler spoileth."

"My Work is to give hints and suggestions to other
minds, to scatter the seeds of thought."—PROTOPLASM

Second Edition, Enlarged.

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AN ORIGINAL INTERPRETATION
OF THE
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PRICE 3s. 6d.

SYNOPSIS.

To those who have not hitherto studied prophecy, it may be an assistance to sum up briefly the views adopted in this work. These differ in many points from the popular interpretations, but it is hoped that a close adherence to the text will commend them to unbiased readers.

In the *sixth* chapter of the Revelation, the vision of the seals unfolds the chief events and trials of the Church from the early promulgation of the Gospel to the Epiphany of Christ. It describes the success attending the preaching of the Apostles and of their immediate successors—the bloody wars which caused the destruction of imperial Rome—the rise of Popery—the darkness and spiritual famine consequent thereon—with the havoc

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made by Rome's persecuting tyranny in Europe, and the consolation afforded to the Jews and Gentiles whom she slew for the testimony which they held.

Thus far is the past.

The sixth seal proceeds to display the time of the end—revolutionary horrors, which cause a reaction of dreadful despotism—the destruction of the Church—the apostacy of many of its members—the Epiphany of Christ—and the conscience-stricken terror of apostate monarchs and of mighty men.

The trumpets describe the ravages resulting from a sinful lust for conquest. They include the incursions of the Huns, Goths, Vandals, and Moors—the bloody battles of Mahomet and the Turks—with the still more protracted and destructive wars of the Jesuits, of which we have not seen the end. Close upon or simultaneous with these are the battles of the Euphratean horsemen, in connexion with the Greek Church, continuing with various intermissions till the final and universal war. Their leader Gog, prince of Russia and Muscovy, will, after various predicted victories in Europe, attack, with his confederated armies, the Jews assembled in the Holy Land, and receive a miraculous defeat in the plains of Megiddo. This grand event will be followed by the conversion of Israel.

In the *tenth* chapter the blessed Reformation is followed by the response of Papal thunders.

The *eleventh* chapter enlarges on the slaying of the Witnesses, which had been but glanced at in the vision

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of the sixth seal. The period of papal persecutions of 1260 years terminates with this last and sudden eruption of Jesuit craft and cruelty. But when all seems lost, the blast of the seventh trumpet announces that the Church's warfare is accomplished, and that the wicked who have hitherto destroyed the earth shall themselves be destroyed.

The *twelfth* and *thirteenth* chapters return to the fearful picture, and pourtray Daniel's fourth beast in its threefold aspect, as the red dragon of imperial Rome—the two horned beast of papal Rome exhibited before the Reformation—and the lamblike beast of Jesuitism, its subsequent development.

The *fourteenth* chapter warns all so to hate their lives, as to keep them to life eternal, by disclaiming Rome at the risk of martyrdom, inasmuch as the slaying of the witnesses at the harvest of the earth will but precede the day of the Lord's vengeance, when the great winepress of His wrath will be trodden.

The *sixteenth*, enumerates the vials in reserve for Papal Europe.* It concludes with a reference to

* A foreshadowing of the sore of the first vial may be found in that unexampled prevalence of falsehood and deceit that has overspread all the countries of the beast, in common with our own. In the disregard of treaties, statements, promises and oaths, LYING almost escapes censure, and TRUTH may be well nigh said to have perished from the earth. This evil naturally produces the effects of the second vial in the vitiating of the springs of public confidence, in the corruption of morals, and in the utter stagnation of interests, national and commercial. The nature of the succeeding three vials may be gathered from the popular outbursts that threaten Papal tyrants. The sun that scorches may be looked for in the despotic will that peoples continental

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the Greek Church, and a description of the working of those evil spirits which are to excite the kings of the earth to the great battle of Armageddon, when Gog and his confederated armies are to be destroyed, and Rome is to receive the cup of the fierceness of the wrath of God.

The *seventeenth* and *eighteenth* chapters recapitulate the power, splendour and cruelty of Rome—the annihilation of her long-maintained tyranny—the subversion of her ecclesiastical system, with the consequent joy of heaven and earth.

The *nineteenth* chapter sketches out the last great battle, when a manifestation of the King of kings turns the tide of victory, and in a miraculous manner causes His oppressed people to be delivered from the congregated hosts of Gog, the beast, and the false prophet.

In the concluding portion of the book is revealed the binding of Satan, with the establishment of peace and righteousness on earth during the Millennial reign.

dungeons, while the blasphemy is at this hour constantly pouring forth from miserable victims, who are told but of one, the Papal God, and of him as thirsting for their blood. No intelligent traveller can be at a loss to identify the seat of the beast, when he lights upon a land of darkness wherein national life is a thing impossible, which presents to the eye a “wriggling mass of corruption,” and from the dungeons of which there resound perpetually the groans and shrieks of those who “gnaw their tongues for pain.”

"And men my prophet wail deride;
The solemn sorrow dies in scorn;
And, lonely, in the waste, I hide
The tortured heart that would forewarn.
The years that bloomed for others found me,
Amid my prophet tears, alone;
Each grief, reserved for hearts around me.
Foreshadowed in my own."

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and determined on their overthrow. A Gideon ready with a handful of men to hurl down the altar of Baal. But a leader such as this we are not privileged to expect. As Jerusalem, red with the blood of Christ, was given up to the Roman legions, so England, once the favoured, now the apostate, guilty of crucifying Him afresh, and putting Him to an open shame in the presence of Europe, is reserved for vengeance, and a similar power will come, and take away her place and nation. It is of no avail to argue that the sin of 1829, which sealed her doom, was in many cases a sin of ignorance, for Jesus from the cross bore witness of the Jews, "They know not what they do." In that ignorance consists the crime of England. With all their pomp of learning, her Legislators are unacquainted with the first principles of government. They have reversed the caution suggested by the wisest of men, "Take away the wicked from before the king, and his throne shall be established." We may learn a painful but necessary lesson from the case of the Apostles. So strong were their hopes of a national restoration, that the predictions of our Lord respecting Jerusalem could not remove them. They had seen him weep over the city whose house was to be left unto her desolate, and yet, after His resurrec-

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tion, their hopes revived: They ventured the question, "Wilt thou at this time restore again the kingdom to Israel?" Let England mark the answer! After dispelling their deceptive hopes, He gives them comfort—not such as the world would give. He tells them that they should receive power through the Holy Ghost, and become Witnesses.

Thenceforward, though all their earthly hopes were annihilated, and their patriotism outraged by a view of Jerusalem on heaps, and blood shed like water round about, they were nevertheless enabled to look upward to the many mansions prepared for them. They worshipped Him whom but yesterday they had all forsaken, and "returned to Jerusalem with great joy."

And is this a type of what we in England are to expect? Let us carefully compare the present aspect of Europe, with the predictions contained in the last Inspired record left us, and gather thence the fate of all those nations that have one mind, and give their power and strength unto the beast.



CHAPTER I.

3. "*Blessed is he that readeth, and they that hear the words of this prophecy, and keep these things which are written therein: for the time is at hand.*" No words can more plainly set forth the loss which the Church of England has sustained by excluding the Apocalypse from her Canon. To slight a book of Inspiration must be dangerous. On the other hand, had its pages been publicly read, her people would have become familiar with the designs of the Papacy. Could her Ministers make mention from the reading desk of the great city that reigneth over the kings of the earth, and venture in the pulpit to proclaim "the time at hand when the Bishop of Rome shall again plant his foot in triumph on the necks of kings, as he did before the stormy period of the Reformation!"*

5. Those who confess the name of Christ, in defiance of persecution, are "Witnesses." Our Lord Himself is spoken of as a "*Witness*," to encourage His people, "because as He is, so are they in this world;" and St. Paul says, "I fill up that which is behind of the afflictions of Christ in my flesh, for His body's sake, which is the Church."

7. A beautiful allusion to Dan. vii., 13., confirming the hopes of those who love His appearing,

* The above language was actually used in a Church in Cornwall.

that this same Jesus which is taken up into heaven shall so come in like manner as He was seen to go into heaven.—(Acts. i. 11.)

9. "*Companion in tribulation, and in the kingdom and patience of Jesus Christ.*" "If we suffer we shall also reign with him." Tribulation and patience are mentioned as necessary preparations for the Kingdom of Christ. His reign commences with the gospel dispensation of the cross, as with a grain of mustard seed growing up to the millenial state, and terminating in that glory respecting which we pray "Thy Kingdom come"

13. "*Clothed with a garment.*" The garment of His own righteousness, which He wrought as man, superadded to His own eternal and infinite holiness as God.

18. "*Liveth, and was dead.*" An encouragement to those whose faith might be tested by martyrdom. "*And have the keys.*" In reference to this and other passages, the keys are presumptuously claimed by Antichrist.

20. "*Mystery.*" "The secret of the Lord is with them that fear Him." The Lord reveals it to the initiated, while to others it still remains a mystery. Satan has also his mystery—the mystery of iniquity. We cannot possibly comprehend both

experimentally. The one leads to the "third heaven," the other to the "bottomless pit."

CHAPTER II.

1. "*A candlestick*" is useless without a candle, and a candle worthless unless lighted. So the most polished churches are empty without the true gospel, and the preaching of the gospel dark without the Spirit's illumination. "*The church of Ephesus*" describes the church in early times, before it fell into heresy,—a state which did not long continue.

2. "*I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil.*" These words convey a wholesome reproof to the pseudo-Liberalism and lukewarm Protestantism of the present day. "See that ye hate the thing that is evil," are words forgotten by many amiable evangelical professors in their mild bearing towards Popery.* These should study the 23rd

* Much unmeaning sentimentality is expressed at Protestant meetings and in reports, about "*love to our dear Roman Catholic brethren*," a love manifested by morbid charity to Papists, so long as they *remain* such. Meanwhile, how often is a convert to Protestantism made to feel that such charity does not extend to him, and treated as neither fit for the land, nor yet for the dung-hill.

chapter of St. Matthew. “*Hast tried them which say they are apostles.*” How early was the Church called upon to test the doctrines of her ministers by the Word of God, and to denounce error. A clear refutation this, of attempts to deify private judgment.

6. “*But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.*” The Nicolaitanes assumed this name from Nicholas of Antioch.*

* The Nicolaitanes and their impurities, have not ceased in the church (so-called.) Popery has succeeded Gnosticism, and in this sense the followers of Nicholas Wiseman, are the lineal descendants of the Nicolaitanes. Nor can the term be applied unaptly to those who twice placed that same Nicholas Wiseman on the bench beside England’s judges, on the occasion of his being prosecuted for libel—or to those again who invited him—the priest of a system supported only by darkness and ignorance—to lecture on Education. Education, in the real meaning of the word, he abhors, and at that very lecture endeavoured to strangle, by advocating the suppression of all moral truth ; while he impudently presumed upon the ignorance of his audience in daring to name Galileo, and the Index Expurgatorius. None but “the *blind leading the blind,*” could have ventured an allusion to subjects, the true knowledge of which would discover Rome’s chains of darkness,* and her fetters both for the body and mind.

*See on office of Tenebrae, “Gavazzi’s Free Word” for March 20.

7. "*He that hath an ear.*" This indicates something more than meets the ear, and conveys a parabolic or hidden meaning to the Epistles to the churches, of which they fall short who would confine this portion, full of prophetic import, to the seven cities of Asia. In giving a slight prophetic tinge to the addresses to the seven churches of Asia, it is by no means intended to lose sight of the literal meaning. An observer of the history of the Church of Christ will find events rehearsed at different epochs. As a wheel within a wheel presents the same evolutions as it travels on, so does time reproduce, in the history of nations and individuals, similar moral aspects and religious difficulties. The same features strengthen by repetition, until the final accomplishment is forcibly displayed. The glories of Tabor foreshadowed a more illustrious coming of the Son of Man in His kingdom, and the solemn predictions that pointed to Jerusalem, apply to the destruction of the world. The persecutions of the Jews under Antiochus Epiphanes, and the slaughter and expatriation of the Vaudois, through the instigation of Louis XIV., lasted each three years and a half, while the grand exhibition of the tragedy is still in reserve. The 1260 years of Pagan rule over the Jewish

people correspond with the same period of Papal tyranny in the Christian Church. This economy would reconcile many points disputed by those expositors who too often confine their system of interpretation to some early and transient fulfilment of predictions which should rather be regarded as beacons throwing light upon grander scenes. "The thing that has been, it is that which shall be; and that which is done, is that which shall be done." "*To him that overcometh will I give to eat of the tree of life.*" The first Adam forfeited this privilege; six thousand years of sin, sorrow and death have been the consequence. The last chapter of the Revelation affords the consolatory sequel needed to the sorrowful story of Genesis; and the second Adam has purchased for us that which the first Adam lost.

8. "*The church in Smyrna*" describes the church of Christ, under persecution, during the Pagan emperors.

9. "*Say they are Jews,*" i.e., claim to be of the spiritual Israel.—(See Rom. ii., 28, 29.)

10. "*Ye shall have tribulation ten days.*" This refers to the ten years persecution under Diocletian, and also to the bitter persecutions under the ten Roman emperors.

12. "*Pergamos*" was built on the side of a high mountain, on the top of which a tower was erected. Esculapius, symbolized by a serpent, was in Pagan times worshipped at Pergamos, and that old serpent, the devil, is still worshipped at Rome, in the person of his representative.

13—15. In these verses the characteristics of the church of Rome are plainly delineated.

16. At the time when the Scriptures were hid, and the nominal church exchanged the "*sword of the Spirit*" for the bloody sword of persecution, Christ threatened no other weapon than His own two edged sword.

17. "*The hidden manna.*" Christ promises His people the true bread from heaven. In accordance with their universal rule the papists caricature this by their bread idol, the wafer.

19—20. These verses are addressed to the witnesses, prophesying in sackcloth. As the Jezebel of Rome enlarges her tyrannous rule, so do their faith and patience increase. In Jezebel's charge to the two sons of Belial, we have an epitome of the dealings of the Mother of Harlots with those she slanderously terms heretics; to this day, in like manner, she gives her commands, "Bear witness against him, saying, Thou didst blaspheme

God and the king, and then carry him out, and stone him, that he may die." "*I have a few things against thee.*" Against the churches who withheld the seduction of Rome, but did not purge out every vestige of Popery. "They smote thrice and stayed, whereas they should have smitten till they had consumed it." "Ye shall make no league with the inhabitants of this land, ye shall throw down their altars;—but ye have not obeyed my voice. Why have ye done this? Wherefore I will not drive them out before you: but they shall be thorns in your sides, and their gods shall be a snare unto you."

21. "*I gave her space to repent of her fornication; and she repented not.*" At the Reformation. (See x. i.) Its beneficial effects soon began to decline, and Rome is now, in all countries, regaining her ascendancy.

23. "*Searchest the reins and hearts.*" How can the doctrine of "mental reservation" and equivocation withstand this? "*According to your works.*" They who depend on their works for salvation, shall have their own way; they shall be judged "*according to their works,*" and it will prove a fearful judgment, beyond their conception who take God to be such an one as themselves.

24. "*The depths of Satan.*" Mere human nature cannot contemplate these depths. Satan himself has possessed and inspired those who like Dens, Liguori and others, have dived into the abyss, and described its hellish caverns.*

25. As in times past at Thyatira, so, even now, it is not without need that our Lord tells us to "*hold fast,*" when so many are slipping into the snares of Rome.

26—27. A cheering allusion to the second Psalm. Those who have groaned under the tyranny of Rome, and thus learnt, by painful experience, the misery of unjust rule, shall in their turn rule over the nations in equity. "Thou hast made us Kings and Priests unto our God, and we shall reign on the earth."

CHAPTER III.

1—4. These verses, applying originally to Sardis, bear a painful resemblance to the Protestant Church rapidly departing from the doctrines and zeal of the Reformation, ceasing to watch the reviving struggles of Antichrist, and resigning the privileges

* Liguori was canonized in 1839. His writings, examined twenty different times, were pronounced faultless !

which her martyrs died to obtain. “*Thou shalt not know what hour I will come upon thee.*” England receives a fearful warning in these words. (See verse 10.)

5. Some few faithful individuals protest, but the nations after the Reformation again defile their garments by contact with that woman Jezebel.

7. “*Philadelphia*” may be typical of the state of the Church after the Reformation, and before the slaying of the witnesses; a state at present organizing, when a separation of true Protestants from their compromising brethren is becoming apparent. “*The key of David.*” In opposition to the assumption of the keys of St. Peter, by his pretended successors.

8. “*An open door.*” In allusion to the great facility afforded for missionary labours, and the preaching the gospel in distant lands. “*Thou hast a little strength.*” This is not a disparaging statement. It does not refer to the amount possessed by each individual, which appears to have been great; but describes the collective body of those who had this strength, as small in numbers and resources, in proportion to the vast aggregate of persecutors. “*And hast not denied my name.*” Indicating the fact that they had been put to the test.

9. A plain denunciation of false professors and of all who, in the present day, under the name of Evangelicals, connive (as do the majority) at Popish rule, and succumb to Popish influence.

10. This hour of trial which shall come upon all the world is the same as that described in chapter xiii., 15, 16, 17, verses: it is also mentioned by Daniel, chap. xii. It will be short: one hour, the twenty-fourth part of a prophetical year, about a fortnight, but extensive as the earth, the same as the slaying of the “Witnesses,” who lie dead three years and a half. (See chap. xi. 7, 8.) To the true Protestant Church is here promised preservation from the apostacy, but not (as some suppose) from martyrdom.

12. “*A pillar in the temple of my God.*” Alluding to the custom of inscribing on monumental columns the names of victors and their victories.

14. In this last epistle our Lord reminds the Church that He is the beginning or efficient cause of the first creation and of the new birth; and the Amen shows that He is about to put the finishing stroke to all covenant engagements, and, at His second coming, to close His charges against every appeal. These charges are, in all the Churches, addressed to the Minister or Overseer, showing

how greatly responsible the heads of the Church are for the doctrines and spirit maintained in it. The Laodicean Church represents that lukewarm state which has prevailed the Church, more or less, in all ages,—a lukewarmness which the most fiery persecutions have failed to eradicate.

CHAPTER IV.

1. "*Which must be hereafter.*" Observe the certainty of this prophecy.

3. St. John does not attempt a description of the Holy One who sat upon the throne. The visible glory "round about the throne" is in allusion to the mercy-seat in the Jewish temple. "*Rainbow.*" An emblem of the covenant, without which the dazzling glory of the throne would render it inaccessible to sinful man.

4. "*Four and twenty seats.*" Alluding to the twenty-four courses into which the Priests were divided—(1 Chron. xxiv.)—or to the twelve Patriarchs and twelve Apostles, as heads of the Jewish and Christian dispensations.

6. "*Sea of glass.*" As the beast (chap. xiii. 1,) sprung out of the sea, "the troubled sea, whose

waters cast out mire and dirt,"—so there is a sea before the throne, glorious and transparent, showing the clearness which will characterize the most mysterious dispensations when revealed hereafter; the molten sea in the court of the temple is alluded to. "*Four beasts full of eyes.*" Impersonations of the various agents or ministers of Divine Providence, seeing every thing in every place, resembling the living creatures in Ezekiel.

8. "*Rest not,*" &c. All God's deeds and providential dealings unceasingly praise Him, and bring Him incessant praise from his agents.

10. "*The four and twenty elders,*" &c. The Church of the Redeemer in heaven pours forth rapturous praise at every exhibition of God's providence.

CHAPTER V.

1. "*A book.*" A roll sealed up at distances, to be unsealed as it is gradually opened.

3—7. The Redeemer is here introduced, and, in order to understand the glorious scene, we must refer to the kinsman or redeemer under the Levitical law—(Leviticus xxv. 25,)—who purchased back the inheritance sold away by his poor

brother. In no case could the land be alienated. It was usual to give a sealed document to the redeemer in proof that he had effected the purchase, and to prevent the *first* buyer from disturbing the title thus acquired.—(Jeremiah xxxii., 6—15.) In like manner the Lord Jesus is the kinsman of His people, and will rescue the earth from Satan's grasp, when He comes to take possession of His purchased inheritance. Adam lost it, and none but the second Adam could redeem it.

9. The rapturous song of praise is here raised for redemption, as it was in the last chapter for creation.

10. What the full and glorious meaning of these words, "*Kings and priests*," may be, cannot now be unfolded. Connected with some of the last chapters in Ezekiel, they suggest ideas grand indeed, but difficult to express without risking the presumption of touching the secret things that belong to the Lord our God. "*Reign on the earth:*"—on the earth contemplated as the kingdom of the Redeemer at the time of the "restitution of all things"—(See xii., 13.)

11—14. These triumphant verses describe as nearly as language can reach, that which "eye hath not seen, nor ear heard, nor heart conceived of."

CHAPTER VI.

The seals give a brief but most important outline of the different eras of the Church, from the first to the second advent of Christ. We are not to assume however, that the effects of any one seal cease on the opening of another. In a few favored spots the peaceful conquests of the white horse are yet advancing. The red horse still "mocketh at fear, and saith among the trumpets Aha! Aha!" Few and scanty are the intervals wherein the sword unsheathed at his appearing has been restored to its scabbard. Even now, "all the world wonders" unresistingly, while the black horse stalks the earth, crushing into the dust every springing blade of liberty, "treading down the residue with his feet," and, in company with the pale horse and his followers Death and Hell, spreading terror and ruin from land to land. As at the opening of the fifth seal, so even now, from crowded prisons and secret dungeons issue piercing shrieks and cries for vengeance from the victims of the pale horse, while in the mighty tumult of the coming earthquake will be proof that those cries were heard on high.

1. "*The noise of thunder.*" The thunder of

God's wrath will roar till the earth is freed from its oppressors.

2. THE FIRST SEAL—"A white horse,"—represents the victories of the Church of Christ in the first period, before its purity had been tainted by the apostacy, and shews what Christianity would be if not counteracted by sin. But the fair scene is soon overcast, testifying to our Saviour's words, "Think not that I am come to send peace on earth; I tell you nay, but rather a sword." We again see this "white horse" at the destruction of the beast—(Rev. xix.)—when the King of Kings appears with many crowns.

4. THE SECOND SEAL—"The red horse" represents the extensive and fearful amount of slaughter occasioned by the barbarous incursions of the Goths, Huns, Vandals, &c., and the destructive wars which deluged Europe and preceded the dark ages of Papal superstition.

5. THE THIRD SEAL—"A black horse." Popery, as black as night! The blackness of the darkness of the kingdom of Satan characterizes its deeds: its secret tribunals; its sepulchral cells and dungeons; its hidden instruments of torture. For it is reserved the blackness of darkness for ever; a return to the bottomless pit, whence it springs.

"A pair of balances." Emblematical of the trading character of Popery: works are weighed, and those of supererogation are given to the storehouse of the idols. Rites are only dispensed on the payment of money; masses and receipts in direct proportion, and indulgences to sin sold for money.*

6. *"A measure of wheat for a penny."* Thus the papal church doles out what she professes to call the "bread of life." "*See thou hurt not the oil and the wine.*" Foreseeing how the emblems of grace and redemption would be consecrated to the vilest superstitions by Antichrist, in the rite of extreme unction, and in reserving the wine of the Sacrament for the use only of besotted priests, a charge is given to limit the power of evil. Thus, in spite of prevailing idolatry, the grace of God and the atoning blood of the Redeemer would lose none of their efficacy to the faithful few, who, in the bondage of these dark ages, imperfectly though sincerely struggled against the delusions imposed upon them, and sighed for gospel light and liberty, while kept by their oppressors in the fetters of ignorance.

* For him who has killed father, or mother, or wife, 10s. 6d. For a Priest keeping a concubine, 10s. 6d. For Incest, 7s. 6d., &c.—*Lecture on Priestcraft, Rev. V. M. White.*

7. THE FOURTH SEAL represents the character and reign of Popery during the dark ages, and its allotted period of 1260 years. "*Come and see.*" This is the last time these significant words are uttered. It may be, that with the fourth seal, all the originating causes cease. The fifth and sixth seals are involved, as consequences, in the previous disclosures. The martyrdoms shewn by the fifth, the great earthquake, the darkening of all royal power, and the destruction of the true Church, are all the natural results of that mystery of iniquity displayed by the opening of the third and fourth seals.

8. "*A pale horse.*" In reference to the livid ghastliness with which experience and imagination invest death. "*And hell followed.*" The yawning grave ready for its victims; in the rear loom the dark shadows of eternal death. "*The fourth part.*" The Roman empire, as occupying a fourth part of the world, that part which is under the rule of the beast with the ten horns. "*The sword.*" Papal persecution and crusade. "*Hunger.*" Spiritual and physical famine. "*Death.*" Spiritual death. "*The beasts of the earth,*" i.e., popish agents. These monsters of cruelty are too numerous to recount, and their actions too terrible to contemplate; the

mind, however, reverts with a shuddering horror to the familiar names of St. Dominick, Simon de Montford, Duke of Alva, bishops Gardiner and Bonner, judge Jeffries, &c., yet these are no worse than hundreds registered in eternal infamy ; while others, whose names are not recorded, may never be known until that day when “the dead shall stand before God.” Of the popes it is vain to attempt a selection ; “they caused terror in the land of the living, and bear their shame with them that go down to the pit.” Innocent III., however, as the persecutor of the Albigenses, whom he caused to be swept from the earth, and whose Church he drowned in blood ; and Innocent VIII. who issued a bull exhorting princes to “tread under foot, as venomous adders,” the harmless Waldenses of Piedmont, are notorious among those that “made the world a wilderness, and destroyed the cities thereof.”

9. THE FIFTH SEAL discloses a glimpse retrospective and prospective of the vast army of martyrs. “*Under the altar.*” Christ is our High Priest, our Sacrifice, and our Altar. The expression shows that the martyrs take refuge in Him, excluding all idea of merit earned by their death in **His cause.**

10. "*How long, O Lord, holy and true.*" Who that feels for the oppressed does not join in this earnest cry? "Lord, how long shall the wicked, how long shall the wicked triumph?" Wherefore lookest Thou upon them that deal treacherously, and holdest Thy tongue when the wicked devoureth the man that is more righteous than he?" "*Dost thou not judge and avenge our blood on them that dwell on the earth?*" "O God, to whom vengeance belongeth, show Thyself." "Vengeance is mine, I will repay, saith the Lord."

11. "*White robes.*" The imputed righteousness of Christ. "*That they should rest yet a little season.*" The patience of those who suffered under the Pagan emperors, and through the long dreary night of Popish darkness is required, till the full complement of martyrs is made up by the slaying of the witnesses, at the termination of the 1260 years.

12. THE SIXTH SEAL describes future scenes, and those on which we are now entering. It displays a mighty revolution—thrones overturned, and the Church deluged with blood by the slaying of the witnesses. The eclipse represents the obscuring of all royalty and power derived from Christ the "sun of righteousness." The moon, which is an emblem of the Church, shines only by light from the sun.

18. "*As a fig tree casteth her untimely figs.*" So hollow professors, when the strong wind of persecution rages, fall from their eminent position. (Is. xiii., 8—10.)

14—17. The coming of Him "before whose face the heaven and earth shall pass away." "As the days of Noah were, so shall also the coming of the Son of Man be." (Mark xiii., 24.) Strange, indeed, that these sublime and awful verses should be applied by some expositors to the subversion of Paganism under Constantine! Superficial minds are caught and interested by fancied similitudes between Gibbons' History and the Apocalypse of St. John. But no one deeply affected by prophetic truth, and endued with an intuitive perception between the great and the small points of the world's destiny, can do otherwise than reject these popular interpretations as puerile, though adorned with much learning.

CHAPTER VII.

The sealed ones are those converted and known as children of God, amidst the national judgments announced at the end of the last chapter. The palm-bearing multitude are these sealed ones after their ascension to heaven, together with the souls

under the altar, seen at the opening of the fifth seal. As the feast of tabernacles was in the end of the year, and followed the harvest; so among this great multitude were those who came out of the “great tribulation”—(Dan. xii., 1,)—when the harvest of the earth was reaped—(Rev. xiv., 16.) This period also synchronises with the seventh trumpet, the time of the Church’s deliverance, when the mystery of God should be finished.

2, 3. “*To whom it was given to hurt the earth and the sea.*” The angel appointed by God to fulfil His determined vengeance upon the earth and the sea, (the regions defiled by the worship of the beast—see ch. xiii., 1, 11,—) restrains the execution of the sentence until all true believers are marked and numbered: so that although they will have their full cup of tribulation in the fearful events described in the sixth seal, and may be mingled with the idolaters in national judgments, “yet they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels.”

14. “*Out of great tribulation.*” This refers generally to the sufferings of the martyrs as the first-fruits; but especially to the slaying of the witnesses at the harvest of the earth.

16. “*They shall hunger no more, neither thirst*

any more; neither shall the sun light on them, nor any heat.*" In allusion to their various sufferings caused by famine spiritual and physical, and the scorching fires of persecution. Every promise has reference to some especial torture and privation, endured for the sake of that heavenly kingdom they have now attained.

CHAPTER VIII.

1. This verse closes the vision of the seals, and *properly* the seventh chapter. The curtain falls, in the midst of a significant silence, over events whose details, bearing certain reference to the millennial period, would be evidently premature in this place.

2. A fresh vision commences here.

3. The angel of the covenant stands, as the High Priest of His Church, offering, through the incense of His mediation, the prayers of the saints.

5. "*And the angel took the censer, and filled it with the fire of the altar, and cast it into the earth.*" The fire of the altar, which was to consume the sacrifice of sincere worshippers, is here made

* To avoid the appearance of smoke, prisoners in the Inquisition were baked by the scorching summer sun, in small filthy cells immediately under the roof—a torture exceeding that of the rack.—Letter from Rome, May, 1849. Dr. Desanctis.

the means of scattering God's burning indignation over those kingdoms where His name is profanely associated with the service of the beast. "*Voices, and thunderings, and lightnings, and an earthquake,*" testify the awful displeasure of the Almighty at the perversion of His gospel, and are the result of His servants' appeals against their persecutors.

7. "*The first angel sounded, and there followed hail and fire mingled with blood.*" THE FIRST TRUMPET refers to the terrible incursions of the northern nations upon imperial Rome. Attila, the Hun, who called himself the scourge of God, passed the Danube, and attacked the Eastern empire during the space of fourteen years, massacring and destroying with extreme barbarity. The Goths, flying before him, first sought refuge with the Romans, and then rose against their protectors. After years of harrassing warfare, they passed the Alps, and, under the command of Alaric, poured down like a torrent of northern hail upon the fruitful vallies, and smiling gardens of Italy. "*The third part.*" This is in allusion to the tripartite division of the empire of Constantine; though it is not confined strictly or geographically to that partition, but refers generally to separate portions of the vast Roman empire. The predictions of the

first trumpet, after glancing at the eastern empire, pass on to the western. Those of the second designate the western—of the third and fourth, the chief portions of the eastern—shewing that not the whole of the Roman earth, but a third part, in point of space, is included in the judgments threatened. "*Trees and green grass.*" These expressions may indicate high and low, rulers and common people, in the Church and the world, and may be exemplified by the reply of Alaric to the ambassadors of the Roman senate,—that thick grass is more easily cut down than thin;—meaning thereby that it is easier to mow down the people, congregated in a city, than spread out in the open field.

8. THE SECOND TRUMPET. "*A great mountain burning with fire, cast into the sea.*" The change of metaphor from the earth to the sea strikingly exemplifies the extreme distraction into which the nations were thrown by the previous incursions of the savage hordes from the north. They were all in tumult, when Genseric, with his 300,000 Vandals or Moors from the south, fell like a burning mountain into the troubled sea of the western empire, causing a rising and dismay, like the hissing of waters. He took Rome and

abandoned it to the ravages of his troops. Thus “*the third part of the sea,*” (the same region from which the Papal beast arose) “*became blood.*” These bloody wars which brought about the fall of the western empire, made way for the usurpation of the “Man of Sin.”

9. “*The creatures which were in the sea, and had life.*” True Christians, as distinguished from those spiritually dead. Genseric was an Arian, and a cruel persecutor of the orthodox. “*The ships were destroyed,*” or arks—a well known symbol of the Church or Churches. Thrasimund, king of the Vandals, deprived the African Christians of their Churches, by causing them to be shut up, and banished 220 bishops.

10, 11. “THE THIRD TRUMPET,” A.D. 622. Mahomet is here described as a brilliant meteor, called often in common language a falling star, shooting across the heavens. “*Burning as it were a lamp.*” Assuming the power to enlighten by the lamp of false doctrine, in contradistinction to the “Sun of righteousness.” “*The rivers and fountains of waters.*” Emblematical of the streams of education and doctrine, the springs of spiritual instruction. It must here be borne in mind that the east was, at this, and at a later period, far in

advance of the west, in regard to education, literature and refinement. The seat of empire having been longer maintained in the east, (since Rome had become tributary to the Exarch of Ravenna, A.D. 566,) the arts and sciences (such as they were) had not fallen to decay, as in the western empire. During the fifth century, the gospel had been spread through a considerable part of Persia, and severe persecutions had followed, as a seal of the truth. The Nestorians, with some errors, had propagated much that was good. It has been remarked respecting the Crusades of the eleventh and twelfth centuries, that, in spite of the evil occasioned by these stupid and savage wars, some benefit resulted to Europe by the introduction of the arts and manufactures of the east, and the spirit of commercial enterprise that was excited. Hence the rivers and fountains of education were in the east, and upon these did the wormwood of Mahomet's teaching descend, and those who received his doctrines died of the waters.

12. THE FOURTH TRUMPET. "*And the third part of the sun was smitten,*" &c. The destruction threatened in this verse is limited to a third part of the Roman earth. We see the emblems of royal, ecclesiastical and ministerial power

destroyed, and are thus reminded of the eclipse of the eastern empire by the conquest (in 1453) of Constantinople, by the Turks, in consequence of whose oppressive rule many learned Greeks emigrated to Europe. This circumstance contributed greatly to the study of Grecian literature, and of the Greek testament, and paved the way for the first steps of the Reformation. But as the trumpets only proclaim wars and woes, the glorious era of the Reformation, though commencing in the same century, is not alluded to till the 10th chapter; and the three woe trumpets give forth more dreadful blasts than any of their predecessors.

CHAPTER IX.

1. THE FIFTH TRUMPET. Much learning and ingenuity have been employed in twisting and accommodating the application of this chapter to the followers of Mahomet. But the events designated by the smoke of this trumpet, are not, as in the case of the other four, restricted to the "*third part*," and must therefore point to an evil more extensive than Mahometanism, which was confined within that limit. This view of the fifth

trumpet is corroborated by the correspondence between the trumpets and vials. As the fifth vial clearly points to the seat of the beast, we must infer that the fifth trumpet indicates the cause of those evils on account of which that vial is poured out in judgment. "The smoke of the bottomless pit" is evidently the dark agency of the beast ascending therefrom—(xi. 7)—who "makes war against the witnessess, and shall overcome and kill them." This can be no other than the Jesuit power, predicted also by Joel as "a great people and a strong, before whose face the earth shall quake." The previous developments of Popery are described in a succeeding chapter, but this, its most terrible form, bursts upon us, in connection with the trumpets, as the chief though hidden cause of the bloody wars of modern Europe. The occult machinations of the Jesuits have escaped the notice of many historians, who discern neither the hand of God, nor the work of the devil, in the strife of nations. We would instance, in the following summary, some among the wars announced by this trumpet.

The extermination of the Vaudois of Provence under Menier D'Oppéde, when twenty-two Vaudois towns and villages were burnt, and the inhabitants tortured with inconceivable barbarity. A.D. 1545.

. War against the confederacy of Smalcald. 1546.

The battle of St. Quintin. 1557.

The savage war by the Duke of Savoy, (aided by Irish troops,) against his Vaudois subjects in Piedmont. 1560—1561.

The battle of Jarnac. 1569.

The wars of the Low Countries, in which that inhuman monster, the Duke of Alva, was sent, with 10,000 veterans, against the Protestants. He employed the executioner in destroying all those friends of freedom whom the sword had spared, and boasted, on his return to Spain, that, during a six years campaign, besides the multitudes he had destroyed in battle, and massacred after victory, he had consigned 18,000 persons to the executioner, so determined was he to root out every vestige of Protestantism.

1573.

The five years war of the League in France.

The Popish triumph at the battle of Wiessburg in 1620, and similar contests in Switzerland with the same disastrous termination.

The siege and capture of Rochelle and other Huguenot towns. 1628.

The long conflict known by the name of the Thirty years war, commenced by the chivalrous Gustavus Adolphus. 1648.

The wars with the Scotch covenanters.

The Irish rebellion, commencing on St. Ignatius's day, 1641. In two years, 300,000 Protestants were

massacred or expelled through the agency of Popish priests. It was quelled by Cromwell, renewed by James II., and not terminated till the Battle of the Boyne in 1690.—(See *an awful account of this rebellion in “Massy’s Secret History of Romanism.”*)

The inhuman warfare carried on by Pianezza, at the head of an army of 15,000 men, in the Protestant vallies of Piedmont. 1655.

The Dragonnades, in France, before and after the revocation of the edict of Nantes in 1685.

The war between the Jesuits and the crown of Portugal 1754—1757.

As the revenues of the Jesuits were confiscated in France in 1764, and the Jesuits themselves were banished from Portugal in 1759, and from Spain and Sicily in 1767, while Pope Clement XIV. suppressed them in 1773,—we omit all notice of the wars of this period. Being restored, however, in 1814, by Pope Pius VII., they have acquired, from that time, a gradual ascendancy in all the Courts of Europe; and while every country has suffered from their ambition and power, none has detected their machinations.

This has been painfully evident in the late Crimean war, which was begun, conducted and ended by secret Jesuit policy, for the purpose of bringing about the disgrace and destruction of Protestant England. Besides those who fell in battle, during that campaign, 45,000

British soldiers were sacrificed to the lingering tortures of famine, cold, fatigue and disease.*

* Many newspapers published at that harrowing period, would prove that the Jesuits in the Government (many of whom have been named,) were the delinquents. We will, however, refer to a few among countless proofs with which the press then teemed. Our space requires brevity, but those who would wish to verify the quotations are referred to an affecting record of facts, in a pamphlet entitled "England's War against England's Army," published by E. Wilson, Royal Exchange, London.

Sir E. B. Lytton, in January, 1855, thus apostrophises the Treasury Benches :—

" You entered, not indeed hastily, but after long deliberation, with ample time for forethought, into the most arduous enterprise this generation has witnessed, in the most utter ignorance of the resources of the enemy, and the nature of his climate; and this ignorance is inexcusable because you disdained the available sources of information. . . . Your fleets were on the sea ; Odessa lay before them, surprised and almost defenceless. Odessa the great dépôt of the Russian enemy ; the dépôt of ammunition, provisions, troops for that Crimea which you had already prepared to invade ; and you content yourselves with the holiday bombardment of a single fort.† And we may judge of your private instructions to your naval commanders, when, for the audacity of that notable achievement, your admiral makes an apology ! . . . You forbear the easiest and wealthiest conquest of all, in order afterwards, in the very worst time, to attempt an achievement, the

† "A Jesuit Priestcraft in your Senate rules." Seven Mile Cabinet.—Shaw.

These evidences are sufficient to prove that Jesuitism has an appropriate place among the trumpets, while the details in the following verses predict it under the first woe.

most difficult in itself, and which that forbearance to Odessa rendered more difficult still. Why, Sir, the whole fortunes of the campaign would have been changed if Odessa had been *your* dépôt instead of the Russians ; Nay if your troops were now happily wintered there, instead of mouldering piecemeal, ragged and roofless before Sebastopol ! Thirty ships of the line ! forty steamers on the Euxine ! and you do not blockade Odessa, the great magazine of the enemy ! But no ! (continued the indignant baronet,) out of all the twelve months you had taken the worst to encamp at Varna, and it was consistent to take the worst to besiege Sebastopol,—the Gibraltar of the east. I charge you with this, that twice in one campaign you expose your army in climates notoriously pestilential at the precise season which you choose for both encampments. . . . Men were exposed to disease, and deprived of proper medical attendance. . . . Men were sent to brave all the rigour of a dismal climate, without clothing to cover, or roofs to shelter them. There is a season of the year, when the air of that place is most pestilential and dangerous ; yet to that place, and at that time, say Her Majesty's ministers, we will send the flower of the British army ; we will not send it at a time when its operations may be advantageous, but we will send it when, from every information, it will be destroyed, more by disease than by the sword."

Two extracts from letters may suffice :—

" The complicated and cumbrous machinery that

2. "*And he opened the bottomless pit.*" The Church prior to the Reformation must have supposed that, in the hideous gulph of Popery, the depths of Satan had been sounded ; but Jesuitism has since

prevails through every department ; the ignorance and helplessness of every responsible idiot who ought to assist instead of confusing matters ; and the wear and tear of the working, suffering, dying soldiery, *prove that there is something worse than rotten in the way in which the campaign is carried on.*"

"The question any one would ask is, Are all these things done on purpose ? *Has an order gone forth from the Government that this army is to perish ?* Have the authorities orders to *ill use the soldiers in every possible way ? I could fill fifty letters with truths which seem to prove the above.*"

The language of the daily press bears evidence to fraud and contrivance :—

"The Czar is the Moloch to whom the coalition offered this bloody expiation. Were they in his pay ? What could they do more than what they have done to serve him ? They went into war with reluctance, and they carry it on with complicity. They assault Russia where she is strong, and shield her where she is weak. Odessa is spared and Sebastopol assailed—Russian fortresses of the first-class are besieged, and Russian forts not blockaded."

"The commencement of hostilities found Russia in this condition. The Allies bound themselves not to use their power in any way that could be injurious to Russia; so that, operating at all, they had to operate only in such

discovered a hell lower than the most evil imagination had then reached. The Reformation gave rise to blessed hopes that “the winter was past, the rain over and gone; that the time of singing birds was

a manner as should sacrifice their own resources and make her victorious. All this was settled, determined, and irrevocable in the month of March last. The only point worth noticing is the remarkable ingenuity and ability exhibited by the British Cabinet in carrying out so intricate and comprehensive a scheme, which they have done with perfect success in all its details. They allowed the occupation of the Principalities; they carried on the war like peace; they spared Odessa; they planned sham blockades; they made the fleets ridiculous; they destroyed the army; they have jeopardised our Institutions, and have humbled and disgraced us as a people. England feels that her present degradation is the work of her perfidious rulers, and that her fleets and armies have been baulked or butchered, not by the power of Russia or her Czar, but by their imbecility or treachery.”

While the murderous drama was being enacted, the most finished samples of Jesuit eloquence were exhibited in the houses of Parliament. Nothing more subtle or adroit could be found in the writings of his master, Escobar, than the speeches of Mr. Gladstone, who, at the time that the muster-roll gave 11,000 as the amount of the army before Sebastopol, solemnly assured the house that 30,000 British bayonets were ready for the attack! And Lord Aberdeen, in the same spirit, endeavoured to disguise the truth. An honest “Englishman” says,—“Our brave fellows are frozen on picket, die in the trenches, fall, never to rise, in the mud, rot, under canvass, of diarrhoea and dysentery, are shipped by

come, and that the voice of the turtle would be heard in the land ;” but prophecy forewarned its students “that patience must have her perfect work.” “ Rejoice not, because the rod of him that smote

thousands to perish on the voyage, or infect the hospitals of Scutari ; while the harrowing details of disease and misery, and the black catalogues of deaths, are represented as a gross exaggeration.”

The plot to aid Russia was ably carried out in every minute particular. “ With our usual mismanagement, those deserters who came over as spies, contrived to escape back into the town again, while those who really came to give information were strictly watched, and their valuable suggestions treated with contempt ; of this striking instances are given.”*

“ The Crimean expedition, sent when it was, and sent as it was, was *a crime* and a blunder. Who can see to the end of the present vista of blood, mud and disaster ? Who can count the brave men that must perish before they fight their way from that infernal gin, into which imbecility, ignorance and treachery have so cruelly decoyed them ? Has Austria, or a ministry of Jesuits, sent Omar Pacha to Eupatoria ? Is he despatched to consummate the ruin which Austria and those Jesuits began ? For what are his battalions gone ? To perish of fever and dysentery, or to march to the forts to destruction ?† Either would serve the black designs of those who have recklessly destroyed a people’s army to Burke a people’s war. Sardinia is to send 15,000 men. Is the same

* Wood’s Past Campaign.—Longmans.

† “ The miseries of the Turks are beyond all description. They are now dying at the rate of 300 per diem, of positive starvation.” Wood’s Past Campaign.—Longmans.

thee is broken ; for out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent." Who does not recognise the Pagan system as the "serpent's root," producing

inhuman fate reserved for them, that has engulfed 40,000 of our countrymen ? Are they too to be conveyed to the Golgotha of Balaklava, devoted by juggling decrepitude here, and effete incapacity there,—another bloody offering to Nicholas ! Fresh British victims are daily consigned to death before Sebastopol ; Europe is rummaged and Turkey stripped for the same diabolical errand, while no attempt is made to stop Russian supplies of men and stores. Perekop is open, Simpheropol untouched, and the northern road free for Russian reinforcements. No diversion is attempted, no demonstration made at Odessa or anywhere else. The Black Sea blockade was a lie, and is probably now a sham. The miserable wreck of a noble army is heartlessly left to perish. A fatal apathy still chloroforms the people, and stupifies its courage and its conscience. An inquest is held on a drunken pauper, and the destroyers of 40,000 soldiers are suffered to defy the inquest of the nation. Barthélémy is *hung* without reprieve, and Aberdeen receives a Garter !"—*Morning Advertiser*, Feb. 22, 1855.

Confirmed by the testimony of eye-witnesses and of the daily press, we cannot hesitate to characterize that fearful period as the development of a grand Jesuit design. Incompetency, among the prime movers, was utterly impossible. How could men of ordinary sense, forewarned as they were, have persisted in despatching an army at such a season to the bleak Crimea, without providing clothing, fuel, food or labourers for road making, except with a full view of the awful consequences ? Odessa

Popery the "cockatrice," which, in its turn, begets Jesuitism as a fiery flying serpent," traversing the whole earth, and "compassing sea and land to make one proselyte." "*And there arose a smoke*

was purposely spared. Had our soldiers been stationed there for the winter, thousands of brave men who were lost by causes plainly foreseen and foretold, might have been living now. It was more consistent, however, with Jesuit Russian policy to imprison them in the Crimea, whence there could be no escape, and where cold, famine, mud and disease, would spare Russian Generals half their trouble. "Our men are literally murdered—murdered by neglect, by incapacity, by etiquette. Naval and military officers exclaim perpetually, Oh, if we had but a coroner and an English jury here, to enquire how and by what neglect our men die! . . . The regimental surgeons call these cases murder."—*Correspondent of Morning Herald, Jan. 20.* The contrivers of this fearful drama carried on their machinations behind the scenes so skilfully, that few divined the agency. Meanwhile a succession of evils ensued, such as could only be produced by a conspiracy, foul as the smoke from the bottomless pit. Everything wanted was delayed till too late. The provisions supplied were uneatable. What was tolerable was kept till it was spoilt, was thrown overboard, or given to the French. Fuel was denied to the perishing hoards, and, rather than bestow it on them, was burnt upon the shore. Clothes were sent out, fit only for children, or, if suitable, were souped in the mud, or left to be rained upon. When suspicion of foul play arose, it was laid on the shoulders of a few blunderers, without the further enquiry of who placed the blunderers

out of the pit." Emblematical of the blinding effect of the system on its votaries, who are given over unto strong delusion, that they may believe a lie." "*And the sun and the air were darkened.*" Shewing the pestilential effects of those doctrines, which cloud the light of the "sun of righteousness," causing feeble members, even of the true Church, "to walk in darkness, and to grope as if they had no eyes." Protestant States and Churches are impregnated, beyond their belief, by the infected air that surrounds them. "Judgment is turned away backward; the leaders of the people cause them to err, and they that are led of them are destroyed."

3. "*And there came out of the smoke locusts.*" In Calmet these insects are described as impelled by one common instinct, moved in one body, which

in important situations? Scape goats were paraded before Parliament, and brave men charged with incompetency; while the real culprits, shielded by their own delusive eloquence, but still more so by their Jesuitical organ, *The Times* newspaper, escaped the verdict which the honest indignation of hundreds of their injured countrymen would have pronounced against them. Should even space admit, fortitude would fail, in tracing the harrowing details of such terrific perfidy: but those details, numerous as they are, are registered as undeniable facts, and are all links in that chain, which, like the serpent's coil, was fastened round the unsuspecting victims of a Jesuit government.

had the appearance of being organised by a leader. This represents the union for evil of the Jesuit order, linked as one soul in implicit obedience to its General. In Joel it is said, "They shall climb up upon the houses; they shall enter in at the windows like a thief;" while St. Paul in similar terms denounces those who "creep into houses, and lead captive silly women." Thus the wily Jesuit enters into the bosom of a family, and, through the medium of confession, defiles the wife and daughters, discovering all the secrets, whether of cottage or palace. By means of that hateful tribunal, they aim at an ubiquitous insight into the heart, the more easily to bring the souls of men into captivity, and to hold the world in chains.

3. "*As the scorpions of the earth have power.*" They have the power to torture with the malice of the old serpent.

4. "*And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree.*" "Trees" may here signify true believers in Christ, acquainted with the Scriptures. "Grass of the earth, and any green thing," may typify those who are but superficially instructed in Scripture, or (through the force of circumstances) know nothing about it—who yet,

from an honest regard for natural truth, have by God's grace suffered for righteousness sake. Such is, even now, the case with hundreds of captives in dungeons, prisons, convents and monasteries in Italy, Austria, and wherever the Jesuits bear rule. These will not be *spiritually hurt*—will be exempt from that grand danger thus recognised by our Saviour, “Fear not them which kill the body, but are not able to kill the soul:”—while the men who have not the seal of God in their foreheads, will be blinded and infatuated, to their eternal ruin.

5. Had the agents of Satan not been restrained, they would long ago have destroyed the whole earth; but their malice is limited, both in power and duration. Of this the season assigned to the locust, from May to October, is merely mentioned as an illustration. “*The torment of a scorpion.*” Who can describe the torment caused by the doctrine of purgatory? Could there have been a more ingenious invention for racking the whole soul with intolerable anguish, than the belief that one dearer than life itself must be consigned to the flames of purgatory for centuries, through a lack of money to pay the priests?

6. “*And in those days shall men seek death.*” There can be no doubt that thousands who have

ignorantly immured themselves, or been forcibly immured by others in the “strongholds” of monasteries and nunneries, seek and desire death as a relief from the odious bondage to which they are subjected. “The sense of an irretrievable error, fastening upon the mind, is a foretaste of hell.” Many affecting instances we have of this anguish in the records of Rome’s infernal tribunals ; but the mind recoils with horror from recitals of lingering tortures, of shafts, and of incarcerations in dens and pits of mingled loathsomeness and corruption. Melancholy inscriptions on dungeon walls, attest the longing of the poor captives for death.*

* There was an account in the *Daily News*, (March 31, 1849,) written by a Roman Catholic, who had been familiar with Rome for a quarter of a century, and had long taken it for granted that every thing in the Inquisition was “*carried on fairly and honestly,*” and that the statements put forth by Protestant pens on this topic were sheer nonsense. This writer, however, discloses the horrors he witnessed, while visiting the works going on in the holy office ; disclosures in themselves sufficient to verify all the reports history has given of the infernal doings of that secret tribunal. Dungeons, exceeding in terrors those under the canal at Venice ; skeletons in recesses ; a shaft descending into subterranean limekilns ; and a vault full of skulls and recent human remains mixed with hair, a long silken lock of which was shovelled up, compose the summary ! These glimpses shew us with what earnestness death must have been desired, as an escape from sufferings so awful.

7. "*And the shapes of the locusts were like unto horses.*" Emblematical of the vast troops of cavalry that have been sent to destroy Protestant communities. Such were the Dragoons of Louis XIV. "*Crowns like gold.*" The mitres of the bishops, and the triple crown of the pope. "*And their faces were as the faces of men.*" The Jesuits are notorious for the great shew of humanity they assume: to use a common expression, "they put a good face on their evil deeds," and outwardly appear righteous unto men." The little horn of Daniel "had eyes like the eyes of a man."

8. "*Hair as the hair of women.*" Descriptive of the effeminacy of their personal habits. The habiliments of the priests, and of some of the monkish orders resemble rather female than male attire. "*Teeth as the teeth of lions.*" In Daniel, the "fourth beast," or Roman empire, is said to have great iron teeth with which to "devour the whole earth."

9. "*And they had breastplates, as it were breast plates of iron.*" Of the Jesuits, remorseless and conscience-stealed, it is written in Joel, "When they fall upon the sword, they shall not be wounded." The harmless glancing of the weapon along the smooth glossy wing of the locust, illus-

trates the impotency of the sword of justice when directed against them. Their doctrines, wily in character, and specious in language, elude enquiry. Their crimes, through hidden agencies, or impenetrable subterfuges, evade detection. Ireland, in common with every Papal country, has fearfully learnt that for priests not amenable to law, for men who have established and maintained “their right to do wrong,” the ruler beareth the sword in vain.” The clergy of Rome are not subject to human laws, and all judges and juries who condemn Roman Catholics, are considered guilty of murder.* “*As the sound of chariots of many horses running to battle.*” “The military company of Jesus, under their General, the black pope of the Gesú,”† are bound by their creed to extirpate “by the sword, by flame, by captivity and by spoil, all those kingdoms they cannot obtain peaceably by flatteries.”

* Thus the right to murder whom they please is practically conceded to the Ribbonmen of Ireland. Justice is also taking her flight from the English Bench. Witness the partiality and connivance of Judge Willes, in the case of a Ribbonman at Liverpool, when a fair opportunity occurred of exposing and condemning that dark and foul conspiracy against the lives and liberties of Englishmen.

† Pascal the Younger.

"No one," says Mr. Usborne, "can peruse the page of history with attention, without perceiving that the machinations of the Jesuits have proved the source of all the public commotions and disorders which, for the last 300 years, have convulsed Europe."*

10. "*Stings in their tails.*" "The prophet that teaches lies, he is the tail." The lies taught by the Jesuits, like the sting of a scorpion, convey inexpressible torture to the mind. To these lies they resort whenever it is necessary to effect their purpose by terror or persuasion. As an illustration, may be mentioned the diabolical contrivances used to force dying men to make over all their property to the Church. Nicolini states that the evil spirit, attended by flames of fire, has been made to appear as ready for the soul of the sick man, who, thus wrought to anguish by lying wonders, resists the voice of nature and affection, and leaves his beloved wife and children in beggary. "*And their power was to hurt men.*" An eye-witness of Romish tyranny, the Rev. C. Cameron, thus elucidates a verse in Joel:—"Before the invading forces of Jesuitism the land may be as the garden of Eden,

* Usborne's Jesuits.

but *behind* them is the desolate wilderness." Such an Eden was England before the fatal bill of 1829; such a desolation are Jesuit rulers silently effecting within her!

11. "*And they had a king over them, which is the angel of the bottomless pit.*" The same is alluded to chap. xi. 7, as instrumental in slaying the witnesses. That Popery, not Mohammedanism, is the beast of that verse none can dispute: that Popery, not Mohammedism is the subject of this chapter, therefore, all must infer.

12. Here terminates the vision of the first woe trumpet, afforded to St. John.

13. "*The golden altar.*" The merits of Christ's atonement are advanced here, not for the protection of His people, but for the destruction of their enemies.

14—16. These verses belong to unfulfilled prophecy, and the events, though probably close at hand, are clothed with too much uncertainty to be discussed dogmatically. The four angels are shewn in verses 15, 16, to be armies of men. These have been bound in the great river Euphrates, *i.e.*, their power to slay, has been hitherto restrained or shut up in the great river Euphrates. If this is taken to be the mystic Euphrates, pouring supplies

of people and multitudes into the mystic Babylon, the sense is illustrated by an expression frequently used by the advocates of Popery, "There must be something to *hold* the minds of the people." These words insinuate that the oppressive rule of Popery is the only method of keeping down the revolutionary spirit of the populace, and that governments need the support of superstition. The people at Rome are now held back only by the French soldiers, from turning upon their base tyrants, and accomplishing a revolution far more effectual than that of 1848. They have been known to say, they made a fatal mistake in suffering the priests to live. Considering all they had endured from this privileged Order, their humanity and forbearance was extraordinary : but their ignorance of the atrocious system maintained by the priests, withheld them from adopting such measures as would have hurled the "mother of harlots" from her bloody throne. Thus being, as yet, unprepared to discard *the system*, though they hated *the tyranny* of Rome, they were still bound in the mystic Euphrates. But when they emancipate themselves from these chains, and, by Divine Providence, take retributive justice on the ten kingdoms subjected to Babylon, then will her power be dried up. The red repub-

licans, so far as we can now discern, are destined to help in the destruction of the mother that has nurtured them. They have imbibed the doctrines of devils from the Jesuits, and acknowledge the same creed, by drinking to the Virgin at their licentious banquets.

On the other hand, should we take the river Euphrates in its more literal meaning, (and to this view recent events incline us,) we turn our thoughts to the east, to look for the commencing woe of the sixth trumpet*. Yet the adoption of this opinion does not compel the belief that the Turkish empire is denoted. Far otherwise ; for as this river runs through countries colonised by Greeks, it is an apt emblem of the eastern or

* Respecting the late war in the East, Lord Palmerston said :—“ The original cause of the conflict were the Jesuits. It was their presence in Switzerland ; it was their aggressive proceedings in the Protestant cantons which produced that war, with regard to which our mediation was asked for. Thus the only natural mode of putting an end to that contest was to remove the object and the cause of it. It was in that spirit that we proposed that the Jesuits should be withdrawn. It was my belief that their presence in any country, Catholic or Protestant, was likely to disturb the political and social peace of that country. I maintain that opinion still, and I do not shrink from its avowal.”—*Morning Herald*, Oct. 23, 1854.

sister branch of the great apostacy, maintaining idolatry, though not so notorious for the atrocious barbarities, which, under the cloak of religion, have branded the Papacy.* Prophecy shows that Russia is to assume a prominent position in the latter years. Taking the Septuagint version we find that the Prince of Rhos, Mesech and Tubal, (meaning Russia, Muscovy, and Tobolsk,) is to be "prepared after many days," and to assemble, from the "end of the north," with mighty hordes of horsemen and horses, wearing breastplates. The enumeration of two hundred million horsemen renders this interpretation far more probable than the former. The world has never seen a host so vast as that which will then be let loose, when the providential check is removed which has hitherto bound the four great powers. The sixth trumpet may denote these destructive wars, leaving still more future events, relative to the same nations, to be described by Ezek. xxxviii.—xxxix., and by the sixth vial. As the blast of the sixth trumpet is now only

* The Greek Empress, Theodora, who established image worship, is computed to have killed by gibbet, fire and sword, 100,000 Paulicians, about the year 845. The Pope commended her, and added,—“The Lord co-operated, because you followed the directions of the Holy See.”

at its commencement, we can but guess at the progress of the terrific events it predicts. The history of the Greek Church is purposely concealed, inasmuch as its policy has hitherto appeared to be scarcely developed. Still from the persecuting edicts of the late Emperor, as head of the Greek Church, as well as from the tyranny of the Greek patriarchs, we may discern in this growing power a fit instrument of Providence to chastise the more daring apostacy of the Latin empire, even "*the rest of the men who still repented not of the works of their hands, that they should not worship devils, nor idols of gold and silver,*"—and may infer that as nations from the north overthrew Rome pagan, so shall the armies of that same region be employed in the destruction of Rome papal. The Earl of Shaftesbury, speaking of Russia in the House of Lords, 10th March, 1854, describes it as "an aggressive power, disposed to darken all that is light, and to subjugate all that is free among the nations of mankind." On the other hand, we find that in much maligned Turkey, there are forty dépôts for the sale of the Bible, with colporteurs and native agents, in great numbers, engaged in its printing and circulation. This work *the Greek and Armenian clergy* alone oppose—and by their opposition exhibit the evil progress that

idolatry, when confirmed, invariably produces. Thus may the Russian power which supports them, be made a scourge to the ten kingdoms of Papal Europe now ripe for destruction, inasmuch as they have one mind, and give their power and strength unto the beast."*

15. "*And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year.*" The four angels indicate four warlike rulers or kings, and the periods may signify different campaigns, varying in length of time, interrupted by temporary treaties of peace, or by any other intermission. It may be hence inferred that the war in the East, however occasionally suspended, will be renewed with increased violence. We find in still future periods *great hail* threatened, and as this figuratively describes destruction by a northern power, it may be divined to be one of the plagues that will be brought upon the nations that do not come out of Babylon.

17. "*Having breastplates of fire, and of jacinth, and brimstone.*" Jacinth, a stone of deep blue shade, when classed with fire and brimstone, may be presumed to resemble smoke. The breastplates,

* "Next to Jesuits, the most dangerous men in the world are Russian Diplomatists."—RICHARD OASTLER.

thus composed, would represent the hardened feelings of the horsemen, from whose mouths (as may be inferred) issue fire and smoke and brimstone. These, taken literally, might mean vast discharges of artillery from powerful military engines, probably of new invention ;—allegorically —deep laid stratagems, more successful in destruction than even powerful cannonades. These conceived first in the heart, (as the breastplates typify,) issue from the mouth in perfidious and deadly commands. We may illustrate our point by a reference to fatal orders that, ruinous as fire smoke and brimstone, caused the death of our army in the Crimea, and proved more destructive far than the musketry of the enemy.

18. "*By these three was the third part of men killed.*" The third part comprises the idolatrous Roman empire, while fire, smoke and brimstone from the mouth are emblematical of perfidy, violation of treaties and treacherous diplomacy resulting in inhuman slaughter. The massacre of Sinope may not unaptly serve to exemplify this statement.

19. "*For their power is in their mouth, and in their tails.*" The destructive power of the mouth is indicative of cruel and deceitful orders,—that of the tails signifies the ready agency of officials pre-

pared to execute the dire commands of their rulers, with all the malice and wisdom of the serpent.

20. "*And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold.*" While future events may throw further light on these words, the conduct of the past campaign has invested them with fearful meaning. A third of the armies lately engaged has perished. Have their Jesuit destroyers repented? Liguori, Dominic, &c., are devils, worshipped openly as saints, while France and Austria adopt their creed. Is the homage of England's rulers a whit less real when her Parliament can carry out only such measures as the Popish party sanction?

21. "*Neither repented they of their murders.*" The murders in Papal countries, connived at by the governments of England and France, are equal to any of former years. In a very cautious speech, Lord Lyndhurst, (July 14, 1856,) has stated, with the utmost moderation, that since the military occupation of the legations by Austria, two hundred prisoners had been shot, and about 3000 sent into exile, regardless of any rule of law. At Mautua numbers were plunged into dungeons, and

then dragged through a mock trial ; while nothing had ever equalled in atrocity the tyranny that had been exercised at Naples. All acquainted with the present state of these countries know that the little that is brought to public notice bears no proportion whatever to that which is concealed. Thus have Jesuit intrigues produced all these modes of destruction, and as the wars engaged in by the four powers described as Euphratian horsemen are to be a scourge to Papal idolaters, we see in these verses retributive justice taken on those nations whose rulers have been duped or guided by Jesuit councils.

CHAPTER X.

With this chapter commences a fresh vision, and the Apostle, having contemplated the fearful judgments displayed by the trumpets, is now refreshed by a retrospective glimpse at an event alluded to at the end of the explanation of chap. viii., and in chap. ii. 21, "as the space for repentance,"—the Reformation, commencing about 1517.

1. "*Another mighty angel.*" "Either Christ Himself, or an emblematical display of his glory." "*Clothed with a cloud : and a rainbow was upon*

his head." The rainbow of hope and mercy is here displayed, after the dark ages of despair and superstitious terrors; but the "clouds" are not passed away, and will again obscure the bright dawn of the Reformation.

2. "*A little book.*" After the invention of printing, the Scriptures became a little book in comparison with the rolls of parchment on which they were before transcribed. "*Open.*" Translated into the living languages, released from that prison house in which superstition had confined them—the language of "the beast," the dead Latin.* "*His right foot upon the sea, and his left foot on the earth.*" Showing the vast spread of Bible knowledge, through the agency of Bible Societies.

3. "*As when a lion roareth.*" Indicative of Luther's boldness, and of that of the early Reformers. Christ is frequently said to do that which He enables His instruments to do. "*And when he had cried, seven thunders uttered their voices.*" The thunders of the Vatican, which became still more

* If the Jesuits were masters, they would restore the use of Latin for all scientific works, "What do the people want with knowledge? They know all that they ought to know. Back then to Latin, the language of the Pope." Latin *alone* is capable of maintaining the traditions, discipline and despotism of Rome.—GAVAZZI.

violent after the Reformation and have continued to this day. The Pope and his agents the priests and bishops, fulminate continually thunderings and curses the most fearful against Bible readers.

4. "*Seal up those things which the seven thunders uttered.*" We learn here, that the fearful tortures and persecutions, which were the result of the Papal thunders, were too terrible to be revealed; neither will they be fully known "till the earth shall disclose her blood, and no more cover her slain." It is remarkable how little is known comparatively of these proceedings, and how greatly they are passed over and misinterpreted by historians.

6—7. In contemplation of the horrors revealed by the seven thunders, the angel of the covenant, who, as the head of His Church, suffers with His suffering members, here makes a solemn oath that their time of trial shall not exceed its appointed limit,—that there should *be no longer delay*, but that when the seventh angel shall begin to sound, the mysterious triumph of "the man of sin" shall be finished, and the vials of wrath poured out upon his worshippers. Then will the vail be uplifted which is now cast over all nations. As at the blowing of the seventh trumpet of old, "the walls

of Jericho fell down, and all the people shouted with a great shout," so at the final blast which shall resound on earth, a fouler city shall fall, and the cry—"Babylon is fallen, is fallen,"—triumphantly ascend to heaven.

8—9. The angel symbolically describes the nature and effects of the reception of the Scriptures, as spread through the world, more especially after their translation into living languages. Their contents are sweet and pleasant to the rational and intellectual soul, "sweeter also than honey and the honey comb." The Psalmist says, "How sweet are thy words unto my taste!" "Truly the light (they bestow) is a sweet and pleasant thing."

10. "*And as soon as I had eaten it, my belly was bitter.*" The consequences of inwardly digesting the Divine Word are sharp conflicts with natural corruption, and, in some cases, the painful uprooting of long continued habits of sin. The pangs of the new birth are attended with anguish, though they will result in "a joy that no man can take away;" so, in like manner, as soon as the truths of Scripture are acted upon in a world that "loves darkness rather than light, because its deeds are evil," they force external persecution,—the sneer and sarcasm of the ungodly in lands where the Bible is tolerated,

the fire, the sword and the torture, where it is not. Though the Scriptures are replete with love, justice and mercy, and abound in the requisites to produce paradise on earth, yet their circulation, through the opposition of Satan's agents, is attended, like the roll of Ezekiel, "with lamentations, and mourning, and woe."

11. "*Thou must prophesy again before many peoples, and nations, and tongues, and kings.*"—The angel describes the Bible as translated into many languages, and, by the preaching of the Gospel, spread through the world. Previous to the Reformation gross darkness had prevailed, except among the apostolic Churches of the Paulicians, Albigenses, Waldenses, Moravians and Bohemians.

CHAPTER XI.

Having in the last chapter described the effects of throwing open the Scriptures, the angel proceeds to notice the results of their dispersion through out the world, and the treatment they and their readers will receive from the beast.

1. "*Rise, and measure the temple of God, and the altar, and them that worship therein.*" The measuring in this chapter is equivalent to the sealing

of chap. vii. At the same time there seems an allusion to territory in the expressions here used,—possibly to the small Protestant portions of apostate Christendom. They that are measured and they that are sealed are the saints, who refuse to receive the mark of the beast on their foreheads, or in their hands. As the sealing is mentioned at the termination of the events of the sixth seal, and preceded the opening of the seventh, so the measuring is noticed during the blast of the sixth trumpet, and precedes that of the seventh. In the former it is clear that the sealing preserves the saints in “the great day of His wrath,” and in the latter during the seven last plagues in “which that wrath is filled up.” Thus the descriptions synchronise, for both the sixth seal and the sixth trumpet terminate the mystery of God, when the sufferings of the witnesses will end, and the judgments denounced on their persecutors commence. As the veil of the temple, which divided the holy from the most holy place, was rent in twain at the death of Christ, so all true worshippers, as being priests unto God, are metaphorically found in the sanctuary.

2. “*The court which is without the temple leave out.*” The tenants of this outer court are the Papists, *i.e.*, baptized Pagans, as well as those who,

by compromise, are politically partakers of their evil deeds, though they may still call themselves Protestants. “*And the holy city shall they tread under foot.*” Christendom—divided into ten parts or streets, called also the great city, allegorically Jerusalem—apostate Jerusalem—“that killeth the prophets, and stoneth them that are sent unto her;” where our Lord is crucified afresh in His members, and put to an open shame. “*Forty and two months,*” 1260 years. The year day interpretation is established beyond dispute by Daniel’s prophecy of the seventy weeks. Those who have studied it and its fulfilment can have no remaining doubt upon the subject; those who have not, are recommended to do so. The well known period of 1260 years, or forty-two months, or a time, times, and a half, is the half of the great period of 2520 years, or of seven prophetic times or years, of 360 years each; which period of 2520 years may take its date from the time of Nebuchadnezzar, when the house of David was dethroned, and the kingdoms of Judah destroyed. (586 B.C.) It is called the times of the Gentiles, and is divided, in Scripture, into the former and the latter. These latter times of 1260 years are allotted to Popery; but the whole period is symbolical of Pagan rule, as was shewn by that

madness of Nebuchadnezzar, which in its duration “seven times,” affectingly represented the folly and brutality of idolatrous governments, during the long period of 2520 years.

3. *“And I will give power unto my two witnesses.”* The two witnesses in the first instance mean the old and new Testament; secondly, all faithful believers in the Scriptures; designating, thirdly, any two nations where the believers in Scripture abound, but where they are overcome and their country destroyed by political perfidy. The destruction of any Christian country must be simultaneous with a total apostacy in its government.

3. *“And they shall prophecy 1260 days clothed in sackcloth.”* This chapter being an epitome of the history of “the Witnesses,” the commencement of their prophecy in sackcloth is here alluded to in retrospect, and is coeval with the reign of the “man of sin,” against whose authority they invariably protest. The most usual date given as the terminus *a quo*, is the year 606 A.D., when the usurper Phocas made Pope Boniface universal Bishop, a title to which the Eastern patriarch had previously laid claim.* More prominence has of-

* The bishop of Constantinople retains the title of universal Bishop to this day.—*Milner.*

late been given to this event, than it receives in ecclesiastical history. Would to God the doom of Babylon might be as near at hand, as such a commencing date would authorize us to hope! But there is one, equally probable, supplied by the evident establishment of idolatry. As a prelude to this, Pope Boniface IV., by an ingenious idea, had converted in 608, the ancient Pantheon, in which were the statutes of all the Gods, into a Church dedicated to all the saints. The Greek Emperor, Leo the Isaurian, surnamed Iconomachus, who had been brought up among Mahometans, nobly opposed the worship of images, and thereby produced vehement controversy, which ended in a rupture with the Roman See. But after a decisive battle at Ravenna, in which the arms of the Emperor experienced a signal defeat, when the waters of the Po were so deeply dyed with blood by the slaughter of the Greeks, that its fish were uneatable for months, Gregory II. insolently placed the ban of the Church upon the Emperor, and excommunicated all Iconoclasts as heretics. From this period the eastern Emperors never regained their authority in Rome. Thus, in the year 730, the temporal sovereignty of the Pope was established, and the title of "Dominus" added to

that of "Servus Servorum." Milner says of Gregory II., "I shall venture to call him 'the first pope,' and I assume this period, A.D. 727, as the most proper date for the beginning of Papedom, which, from this time, is to be indeed regarded as antichrist." Sad would it be to defer so long the hope of freedom! We pant for the day when the glorious song shall resound through the whole earth, "How has the oppressor ceased, the golden city ceased! The Lord has broken the staff of the wicked!" But though the captive exile hasteneth that he may be loosed, and that he should not die in the pit; while the walls of the Inquisition, "the strong holds," cry out for vengeance for the iniquities committed therein, yet we fear "the woman drunken with the blood of the saints," has many a deep potation yet to quaff, before she falls reeling from off the scarlet beast that so adoringly bears her cumbrous weight. As, however, the old Pagan idolatry recommenced with the baptism of the Pandemonium (608,) we may take an earlier date than that that assigned by Milner; nay, we must do so, to allow space for the seventy-five years which, according to Daniel xii., are to elapse after the expiration of the 1260 years of Papal tyranny; and before, (as we suppose,) the end of the sixth

Chiliad, when the period allowed for Satan's triumph will be ended, and the controversy for the redemption of the earth settled. Those initiated into sacred numbers consider the figure 6 to be emblematical of useless labour, sin, sorrow, Satan and the beast. The number of the name of the beast is 666 :* if we were to fix this number also as the commencing date of his reign, it would, by the addition of the 1335 years of Daniel, bring us to the expected commencement of the millenium. It also accords with the probable termination of the former times of 1260, dating from the reign of Nebuchadnezzar, when the times of the Gentiles, or 2520 years, commenced. But so much disappointment and mortification has been occasioned by dogmatically fixing particular dates, that we avoid the practice. Still we may fairly assume that the reign of antichrist commenced during the seventh century, and will therefore terminate in the nineteenth.†

* "Sémper sub sextis perdita Roma fuit."

† It was in 604 that Britain, the last of the ten kingdoms gave in its adherence to the Pope; and then, in 606, did the pope, for the first time, appear at once as the head of the ten-horned beast, and head of the whole Church under the title of Universal Bishop. (See The Moral Identity of Babylon and Rome.)

4. "*These are the two olive trees.*" On referring to Zechariah iv., 14, we find nearly the same words applied to Zerrubbabel, a prince of the house of David, and governor of Judah, and to Joshua, the high priest: they are emblematical of the succession of faithful men who bear witness for God in the State and in the Church, and stand up to maintain His honour and supremacy in the government of the one and in the ministry of the other. A most correct and distinguished writer on prophecy, the Rev. Alexander Hislop, eloquently dwells on this much neglected subject:—"The two vital truths for which the witnesses testify during the continuance of the apostacy, are Christ's headship over the State and over the Church; or in other words, the supremacy of the Word of God alike over nations and Churches, truths which comprehend every other. During the period of their prophesying, both civil and ecclesiastical societies alike were to be in a state of revolt from their allegiance to Christ, and fidelity requires that they testify against the corruptions around them. These corruptions are found in the administration of the State, as well as in the administration of the Church, and no one can be a faithful witness for Christ, who does not in both respects, according to his

opportunities, bear witness for the truth." It is to be lamented that not a few in modern times, who have vouched the Lord to be their God, have overlooked their obligations to act and testify for Christ in this two-fold capacity. They have not felt the necessity, as members of the State, of using the influence they possess, in furthering a recognition of God in the councils of the nation. On the contrary, they have too often given their political influence into the hands of men who are the avowed enemies of 'Him who is the head of all principalities and powers.' The consequences are such as might have been expected; 'the wicked walk on every side, whilst the vilest men are exalted.' This could never have been the case if the professing Christians in this land had felt themselves bound to act politically as Christ's witnesses.* It has been truly said, that some who

* The link that now unites us as one to Babylon, and will make us, as a nation, partakers of her plagues, was approved of by Wm. Wilberforce in public, and advocated by him in private. Was he so ignorant as not to have read the dire details of history, or the threatenings of the Word of God? Professing to be an Evangelical Christian, did he dare to number himself among those that make war with the Lamb? How was it that he was eloquent on negro slavery, and yet lent his aid to betray his country into a ten-fold more abject and cruel

write against Popery in the study, vote for it on the hustings. The Bible is received in the Church, but disowned in the Senate by those who profess to be guided by it. Our Lord has said, "He that is not with Me is against Me." By unfaithfulness in the State, England has opened the outer court to the Gentiles, and as soon as these have thoroughly taken possession of it, and have proceeded in that unvaried course pursued by Jesuits in every country where they gain admittance, the slaying of the witnesses will follow. So long as the Legislature of England was honest and Protestant, the outer court was closed to her enemies, and they could not get at the witnesses in the inner court to slay them. The fatal act of 1829 threw open the outer court, and broke down the hedges, so that "all they which pass by the way do pluck her, and the wild beast of the field doth devour her." "They have taken crafty counsel against the people of God, and have said, come, let us cut them off from being a nation." It is

bondage? Is not the tyranny of the Jesuit more intense, more subtle, more systematic, more universal, than that of the slave driver? The sons of one who (whatever may be said of his private character), was no patriot, have not belied their parentage, and have all dealt ~~treacherously~~ with their Church and country.

now only a question of time as regards England, and by her fall will be brought to pass the eclipse of Protestantism in Europe.*

5—6. These verses are in parenthesis, and the metaphor changes from the believers and witnesses for the Scriptures, to the Scriptures themselves. Christ says, “Do not think that I will accuse you to the Father; there is one that accuseth you, even Moses, in whom ye trust,” referring to the writings of Moses; and in these verses it is not the witnesses who “smite the earth with plagues as often as they will,” but those writings in the Old and New Testament, with their predictions and threats of judgments, which are, or shall be fulfilled, on the persecutors of the witnesses. The Scriptures are said to do that which they predict shall be done. Meanwhile their testimony coincides with that of the witnesses, and they have frequently met with the like fate, by being burnt together in the same flames.

7. *“When they shall have finished their testimony,”* that is, at the expiration of the 1260 years

* That there exists a grand Papal conspiracy on the continent of Europe, to put down civil and religious liberty, we were gravely assured by one (Lord John Russell) who has been doing its work for years, whether through intention or cowardice, it is not easy to decide.

in which the Scriptures and their readers, as witnesses, are under the restraint of Papal tyranny. “*The beast that ascendeth out of the bottomless pit.*” The Jesuit power, identical with “the angel of the bottomless pit,” in c. ix. 11, also the two horned beast c. xiii. 11. “*Shall make war against them, and shall overcome them, and kill them.*” The beast could only overcome them by killing them. Evident hatred of the Scriptures, and contempt for those who would teach them, was manifested in a recent vote of the House of Commons, (July, 1856.) However this might be glossed over by sophistical language, (the ever ready defence of our corrupt senators,) it was plainly proved that no school in Ireland where the Bible is read is considered worthy of Government support, while, in addition to frequent grants to fresh Popish schools, £200,000 is allotted for their encouragement, who scorn to admit the Word of God, and who are unmistakeably bringing up the rising generation to despise it. The mild treatment of Father Petcherine and his crew, with innumerable other cases of similar injustice, prove that England’s laws are powerless before the priests of Rome.*

* It was proved before the Kilkenny magistrates that the lives of the Scripture readers were in danger from

8. "*And their dead bodies shall lie.*" If this is to be taken literally, it has been frequently foreseen ; for in many Papal countries, no permission is given to bury Protestants, and affecting accounts have recently been given of the inhuman bigotry which "denies the charity of dust, to spread o'er dust—a charity their dogs enjoy."* "In the street

the violence of the Popish mob that assailed them as they walked inoffensively through the streets. These magistrates, convened by the mayor, took the strange course of ordering the Scripture readers to be bound to keep the peace, intimating that if they ever again spoke to any person in the streets on religious subjects, they would be committed for trial immediately. "Think for a moment," says the *Sentinel*, "of a conclave of British magistrates consulting as to the best method of silencing public opinion, freedom of speech, and, above all, the voice of the Holy Scriptures."—*Sentinel*, July 26, 1856.

In a letter to Lord Carlisle, Cahill writes :—" In fact, the insanity of the Mormons living at the Salt lakes in a state of concubinage : or the unnatural cruelty of the Snake Indians, leaving their aged sick parents to perish in the woods, do not present more prominent or more palpable instances of mental religious derangement than the present ludicrous *Biblomania of the Protestant Church, accompanied by the atrocious farce of employing apostate Bible-readers with black eyes, broken ribs, and bloody noses, to convert Ireland by summoning the Catholics to police-offices, and teaching them the love of Protestantism, by handcuffs, confinement, and the treadmill.*"

* The mutilated remains of Mr. Callaghan were car-

of the great city." This means one of the countries of Popedom, probably Great Britain. "*Spiritually called Sodom and Egypt.*" Rome unmistakeably. Dr. Gill observes:—"The sin of Sodom was extolled with praises (as Brightman relates) by John a Casa, archbishop of Beneventum, and was defended in a book published for that purpose, by one Mutius, and allowed by the bulls and letters patent of Pope Julius III." It is also called Egypt on account of the bondage with which it enchains all who submit to its yoke, and because of the number and meanness of its idols, for nothing is too mean or filthy for Romanists to worship. The newspapers recently informed us that Pope Pius IX. sent an old tooth of St. Peter, set in gold, to the Emperor of Austria, which his Imperial Majesty received with evident tokens of adoration, "*being deeply affected.*" And this in the nineteenth century !! As in the days of Pagan Rome, the loathsome worship of Egypt found its way from the Nile to the Tiber, so in like manner religious vene-

ried to several Churchyards in the neighbourhood of his residence, and denied Christian burial by the populace, who forced the bearers to proceed elsewhere, and finally compelled them to take him by night to a lonely island in the river Shannon, and there commit him to earth.—*Morning Herald*, March 19, 1856.

ration for birds and four footed beasts, and creeping things, is allowed in the infallible Church. “*Where also our Lord was crucified.*” Lest any mistake should arise from the application of so many appellations to the kingdoms in subjection to Rome, and to correct an idea entertained by some, that a witnessing nation must be distinguished from these ten kingdoms, we must here maintain that the Gentiles (*i.e.* Papists,) and the witnesses are found in the same countries. As the tares and the wheat grow together till the harvest, so there is no distinction in the regions assigned to either.—God has given great national success and prosperity to every nation blessed with a staunch Protestant government.* He invariably prospered

* See Dr. Croly's excellent work—“England the Fortress of Christianity.” In allusion to this masterly production the venerable Faber wrote in 1828: “We may *speculate* as we please, but the naked *matter of fact* is, that since the time of the Reformation, whenever England has dishonestly coquetted with Popery, she has never failed to experience national degradation and calamity; whenever she has boldly and conscientiously opposed it, she has, through God's blessing, stood forth pre-eminent as a chief among nations.

“Such, as Dr. Croly has shown *seriatim*, from faithful history, is the naked matter of fact; and, analogously, with respect to the future, God's people are solemnly warned, that, unless they come out from idolatry and

those kings of Judah who did right in His sight. And we must observe that in Scripture history, God judges of nations by their sovereigns or governors; the *subjects* are comparatively but seldom mentioned. When God's supremacy is acknowledged and supported by the State, national strength is the effect; the rulers being righteous, the nation is exalted, for "the throne is established by righteousness." Foreign foes have then no power to conquer or persecute; and, real Christianity being triumphant, the nation cannot be symbolised by witnesses clothed in sackcloth. It is only "when the wicked bear rule, that the people mourn," and the Papists, filling the outer court, persecute and slay God's servants, who worshipped within His temple. Thus a variety of names are given in the Apocalypse, and by expositors, to the countries under Roman rule:—Babylon, Pagandom, Popedom, Sodom, Egypt, the Great City, with reference to the apostacy; Christendom, Jerusalem, the Holy City, with reference to those of their in-

avoid all union with it, of whatever description, they must expect to receive of those temporal plagues which are prophetically announced as impending over it. The times and the seasons of national vengeance God has, indeed, reserved in His own hand, but, if the Bible be true, those times and seasons will assuredly at length arrive."

habitants, the persecuted of that apostacy. During any temporary reformation—as in England previous to 1829—the Pope's agents are excluded from Government interference; but when rulers are given over to strong delusion, that they should believe a lie, and are so infatuated as to admit Papists to power, the witnesses are again overcome; the city that was “great among the nations, and princess among the provinces,” becomes tributary to the “man of sin,” “her adversaries are the chief, her enemies prosper, her children are gone into captivity before the enemy.” Our Lord may be said to be crucified in every country, which, like Jerusalem of old, is, for its sins, brought under Roman yoke, and Roman Catholic canon law, which can only be maintained by the torture and extermination of all members of Christ's mystical body who protest against its secular and ecclesiastical tyranny. But of apostate England this may especially be said, unless a miraculous intervention arrest that rapid downward course, which must shortly prostrate us under the feet of our enemies, and enable them to accomplish their long threatened vengeance.* (See Hebrews x. 26—31.)

* “All Catholic countries, by a united re-action, have detected England's perfidy, have banished her spies, have

9. "*And they of the people and kindreds and tongues and nations.*" These words indicate a world-wide triumph. "*Shall see their dead bodies.*" Futurity must reveal the exact meaning of these

degraded her diplomatists, insulted her name, expelled her from their international councils, and at this moment she hangs her head like a convict, in the presence of foreign courts; the detected assassin, the perfidious enemy of the religion and the liberties of Catholic Europe. (Loud cheering.) She is met in every market place in Europe at this very moment, and called LIAR and DEMON. Her ambassadors are jibed at this moment in every court in Europe, and called hypocrites, soupers and infidels; and her travellers, and tourists, and correspondents are watched in every corner of Europe as so many burglars, assassins and demons of naked infidelity. The Lord be praised, she is caught at last, and poor Ireland shall soon be free." (Cheers.)—*Extract from Dr. Cahill's speech in Glasgow.* [This speech was uttered in a large assembly of Roman Catholics, and rapturously applauded; and proves that if a conflict were to take place between a British force and a foreign invader, the sympathies of both Irish and English Papists would be on the side of the foe.—*Morning Herald*, June 11, 1853.]

In a recent number of his newspaper, the *Tablet*, Mr. Lucas thus gives utterance to the feeling which animates all genuine Papists:—

"It is most unquestionable that of all her Majesty's subjects the Catholics have the least personal interest in victory abroad. There is no use in disguising or concealing the fact that every Russian shot, every town taken, every battle gained, and every ship sunk, are so many bricks

words ; it may refer to the lifeless bodies of the witnesses in those countries where the Bible had been allowed, or to the Scriptures become as a dead letter without the Spirit, a mere empty

laid of the edifice of religious persecution which our enemies are seeking to raise. To every other class of her Majesty's subjects the victory of the British arms in the East brings unmixed benefit. To us who contribute equally to the funds by which the war is supported—who send out our contingent of men to shed their blood upon the battle field—to us alone this same victory brings anticipations of ill-treatment and suffering. To all others the guns which announce the triumph of her Majesty's arms bring good and joyful tidings ; to us alone they are sounds which foretell the injustice of which we are to be the victims. * * It is, therefore, perfectly clear that though we are bound to wish the success of the allied forces, yet that that success offers but a poor prospect to us unless the Almighty breaks in their mouths the teeth of the wild beasts by whom we are surrounded. That He will do this, and that He will so disconcert the purposes of evil men, we confidently trust, and entertain no real apprehension of the issue. But it is well for us to look clearly out upon the whole field before us, and to take in all the circumstances of our present state. Amongst these circumstances one of the most prominent is that a speedily successful war augments the dangers of persecution which bigotry keeps suspended over our heads. We state this as a simple fact, and no honest man can deny that we state the truth."

"The dangers of persecution," of which Mr. Lucas speaks, may be thus interpreted. When a number of

shell; displayed in mockery in the libraries of the learned—or to both of these. “*Three days and an half.*” Three years and a half was the period of our Lord’s ministry on earth. Satan is to be allowed a similar time for the exercise of his unopposed rule. Antiochus Epiphanes, called the Jewish Antichrist, a signal type of Popery, enacted his inhuman cruelties on the Jews, and set up for three years and a half, on the altar of Jehovah, the image of Jupiter Olympus, “the abomination that maketh desolate.” At the end of this period, the temple was cleansed, and the Divine worship restored by Judas Maccabeus. The doings of this savage tyrant, Antiochus Epiphanes, present a striking picture of Popery, and the accounts in the

English missionaries, of various religious bodies set forth, in the autumn of 1853, to preach the Gospel in various towns in Ireland, and when the police prevented the mobs, in some of those towns, from stoning them to death, that interference of the police was called “persecution.” When some itinerant monks held a mission in Newtownlimavady some six weeks since, making political speeches to a mob on Sunday evening in the open air, and when one of those priests proceeded to the length of firing off pistols, the police took him into custody, and *that*, again, was “persecution.” In fact, your genuine Papist is “persecuted” the moment the law prevents him from trampling every one else under his feet.—*Morning Herald*, Nov. 2nd, 1854.

book of Maccabees may afford us a symbolical representation of what the antitype will perform, on a more extensive scale, during his fearful reign. At the report of a revolt in Jerusalem he slew in three days, fourscore thousand persons. He put men to death every month, and hung the children round their mother's necks, and practised upon them those indescribable tortures to which Papists resort whenever they have the power. He compelled the Jews to go in procession to the feasts of Bacchus, and burnt those who hid themselves in caves. His proud boasting, also, bears resemblance to the great words of the little horn—the Papal antichrist—“ Howbeit he nothing at all ceased from his bragging, but still was filled with pride, breathing out fire in his rage.”—*See Maccabees.*

10. “*And they that dwell upon the earth shall rejoice.*” The testimony of the Scriptures and of the witnesses being now suppressed, and their territory destroyed, the worshippers of the beast and his image, give vent to the wildest exultation; and, in transports of delight, being freed from the restraints of all law, moral and divine, send gifts one to another in triumphant acknowledgment that every vestige of the image of God is swept away from the earth. They have had their foretastes

of this infernal joy on many previous occasions. After hearing of the fearful massacre of St. Bartholemew, Gregory XIII. exclaimed "Good news! good news! all the Lutherans are massacred!" At night the guns of the castle of St. Angelo were fired, and bonfires blazed in every street of Rome. The Pope ordered a jubilee, and went in solemn procession to thank God for so glorious a victory. Medals were struck, to perpetuate the memory of the blessed event. Congratulations were exchanged between Papal courts, and, that the eyes of the Pontiff might enjoy a continual feast, he had a large picture of the massacre hung up in the Vatican. Though Rome has had many similar triumphs, yet time has not effaced the glory of that day. At Rainhill, in Lancashire, St. Bartholemew's day was celebrated in 1854, by festivities and dramatic entertainments in the Roman Catholic Schools; a solemn high mass was performed in the Church; young men from Liverpool assisting at both. "*And shall send gifts one to another.*" Similar to what is related of the Cardinal of Lorraine, who was so transported with joy at the news of the massacre of St. Bartholemew, that he gave 1,000 gold crowns to the gentleman who conveyed to him the tidings, sent by his brother the Duke

d'Aumale. “*Because these two prophets tormented them that dwelt on the earth.*” By preaching the Divine law contained in the Old and New Testaments, and by maintaining it in the State in opposition to the worship of the beast. The expression of truth is always a torment to those who hate it. Civil and religious liberty, (words grossly abused by those who are now forging chains for the world,) will then be banished from the earth by Satan’s vicegerents. “While with great swelling words of vanity they promise them *liberty*, they themselves are the slaves of corruption ; for of whom a man is overcome, of the same he is brought in bondage.” This is the *liberalism* of the present day which panders to Popery, and means the very reverse of what it promises, having nothing less in view than the enslavement of the whole human race to the foul spirit that squats on the Vatican. But when the prey is secured in the net the baits will be withdrawn,* and the undisguised

* Wm. Johnston, Esq., of Ballykilbey House, in a speech at a County Meeting in 1854, quoted the following passage from the *Rambler*, a Roman Catholic publication :—“ It is difficult to say in which of the two expressions—‘ the rights of civil liberty,’ or the ‘ rights of religious liberty,’—is embodied the greatest amount of nonsense or falsehood. As these phrases are perpet-

subjection of mind and body to Jesuit tyranny being openly required, the universal slaughter of those who resist will follow. . . . The theories that maintain the slaying of the witnesses to be

ually uttered, both by Protestants and some Catholics, they contain about as much truth and good sense as would be found in a cry for the inalienable right to suicide. How intolerable is it to see this miserable device for deceiving the Protestant world; though we are far enough from implying that there is not many a Catholic who really imagines himself to be a votary of religious liberty; and is confident that if the tables were turned, and the Catholics were uppermost in the land, he would in all circumstances grant others the same religious toleration he now demands for himself. They are deceived, we repeat—nevertheless believe us not, Protestants of England and Ireland, for an instant, when you see us pouring forth our liberalism. When you hear a Catholic orator, at some public assemblage, declaring solemnly that this is the most humiliating day in his life, when he is called upon to defend once more the glorious principles of religious freedom—(especially if he says anything about the Emancipation Act, and the ‘toleration’ it conceded to Catholics)—be not too simple in your credulity. These are true words, but they mean nothing; no, nothing more than the promises of a Parliamentary candidate to his constituents on the hustings. He is not talking Catholicism, but nonsense and Protestantism; and he will no more act on those notions in different circumstances than you now act on them yourselves in your treatment of him. You ask, if he were lord in the land, and you were in a minority, not in numbers, but in power, what would he do to you?

already *past*, are not worthy a moment's consideration.

11. "*And after three days and a half the Spirit of life from God entered into them.*" This grand event being future, it is easier to dwell with delight upon its glorious promise, than to explain its details. A striking analogy is afforded in James v. 17—18, when at the expiration of three years and six months of drought and famine, "the heavens gave rain, and the earth brought forth her fruit." Thus at the termination of the period of Satan's permitted triumph, there will be a revival of spiritual power, through the outpouring of the Holy Spirit, such as the Christian Church has never yet experienced. The witnesses who during 1260 years had been "destitute, afflicted, tormented;

That, we say, would entirely depend on circumstances. If it would benefit the cause of Catholicism, he would tolerate you; if expedient he would imprison you, banish you, fine you; possibly he might even hang you. But, be assured of one thing, he would never tolerate you for the sake of the glorious principles of civil and religious liberty." Mr. Johnston then added:—"You might as well fall at once into the hands of the old Spanish Inquisition as into those of Whig loyal Catholics, if the chance of events should give them the power of tormenting you. In fact, the cruelties of the Spanish Inquisition were the work of men who were the very counterpart of the Whig loyal Catholics of modern days."

who had been stoned, sawn asunder, slain with the sword; who had been hid in dens and caves of the earth," and who, by some dreadful master stroke of Papal policy, had finally been destroyed by a world wide massacre, and their testimony, with that of the Scriptures, extinguished for three years and six months, shall now again miraculously reappear, and boldly stand up, valiant in the "good fight of faith, an exceeding great army." Ezek. xxxvii. 10. Their enemies, overcome by a supernatural terror, perceive that their hour is come, and that the doom of Babylon is near at hand.

12. "*And they heard a great voice from heaven.*" It is impossible to foretel the meaning of this grand prediction. If not literal, as in the case of Elijah and Elisha, it may describe a Divine call to the servants of God, to rescue that State wherein their resurrection occurs, from the power of the beast, and to take the government into their own hands. They are enabled, by Divine Providence, to cast off political allegiance to the "man of sin," and all authority is taken out of the hand of his inhuman delegates, who have used it only for the destruction of God's cause and people. True Christians ascend to their rightful position of influence in this regenerated State, the Scriptures are restored, and

liberty and justice live again. “*In a cloud.*” The ascension of the witnesses is a foretaste or commencement (as a grain of mustard seed) of that glorious kingdom which is to fill the whole earth; which cannot be yet unveiled, but is hid as it were “*in a cloud,*” until the vials of wrath are poured out, and the kingdom of the beast is utterly destroyed.

18. “*And the same hour there was a great earthquake, and the tenth part of the city fell.*” This signifies a great revolution in one of the ten kingdoms, produced either by its conquest and subjugation to another power, or by its falling off from its allegiance to the mystic Babylon, or the one followed up by the other. In either case it may mean Great Britain, who, like her prototype, Tyre, may be laid waste (simultaneously with the slaughter of the witnesses) “because iniquity was found in her,” and after a lapse of years again be visited, and her merchandise and her hire be holiness to the Lord. We have good reason to suppose that the prophecies relating to an ancient city, may have a secondary application to a modern. Of this two-fold construction of prophecy, Babylon, Jerusalem, and Sodom are examples, and why not Tyre?—a city respecting which there exist many unfulfilled predictions,

plainly pointing to some country of modern date for their accomplishment. The comments on chap. xviii. 17, will bear further reference to this. Passing over then, for the present, the sad analogy between the fall of Great Britain and that of Tyre, we have only to notice her symbolical restoration. Though classed in Psalm lxxxiii. with the nations confederated for evil, and sharing with them the tempest of God's wrath, yet in Psalm xlvi. Tyre is again separated from the dire confederacy, and is honorably mentioned as assisting in the glorious ceremonials of Israel's triumph, "We are told that the daughter of Tyre shall be there with her gift;" while Hiram, king of Tyre, is noticed as contributing supplies for the building of Solomon's temple—an act emblematical of a future participation in the restoration of God's ancient people, on the part of that future race, of which Tyre is the recognised type. "*And in the earthquake were slain of men.*" In the commotion produced by the events above alluded to. Satan will not resign the tenth part of his monarchy without a struggle; but here the battle will turn against him, and signals appear of his forthcoming defeat. Many will desert his ranks, return to the allegiance of their lawful Sovereign, and give glory to the God of heaven.

14. "*The second woe is past.*" A glorious announcement! for with this trumpet ends the woes of God's people, to whom it may now be said, "The Egyptians whom ye have seen this day, ye shall see them no more for ever: henceforth the Lord shall fight for you, and ye shall hold your peace." "*Behold, the third woe cometh quickly.*" The blast of the trumpet will strike terror into the camp of the antichristian powers, and make the "ears of every one that heareth it to tingle;" it declares the indignation of the Lord to be upon all nations, and His fury upon all their armies. It is "the day of the Lord's vengeance," and the year of recompenses for the controversy of Zion. "The city of confusion is broken down," for the "mystery of God is finished."

15. "*And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ.*" "In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished." The sound which is so fearful and discordant in the ears of the oppressors is harmony to the oppressed; "their sorrow is turned into joy." "The Lord cometh out of His place to punish the inhabitants

of the earth for their iniquity," while he says, "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast." The angels who rejoice when one sinner is converted, here unite with the risen witnesses and the saints on earth in a song of grateful triumph. They glorify the mighty Conqueror, the Lord Jesus, that has cast down the usurper, the son of perdition, and now comes "with his sore and great and strong sword, to punish Leviathan, the crooked serpent, and to take the reins of power out of his hand, to proclaim liberty to the captives, the opening of the prisons to them that are bound." The pouring out of the vials of wrath will force Satan's agents to relax their grasp; the dark dungeons, where tortured captives have been incarcerated, shall open, and hundreds of thousands of victims escape to light and liberty. "How art thou cut down to the ground, O Lucifer, which did weaken the nations!" Though much is still to be accomplished ere the commencement of the Millenium, yet from the sounding of the seventh trumpet, hope revives, and there is a foretaste of the joy to be revealed; "And when these things begin to come to pass, then lift up your heads, for your redemption draweth nigh."

16—17. “*The four and twenty elders.*” Emblematical of the whole Church of the redeemed, whose song of praise is that Christ, the rightful Sovereign, is taking possession of His inheritance, “that He cometh to judge the earth, and to execute righteousness and judgment for all that are oppressed.”

18. “*And the nations were angry.*” “The heathen rage, and the kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His anointed. But the Lord shall have them in derision.” It is in vain for them now to say, “We will not have this man to reign over us.” “*And thy wrath is come.*” “Thou shalt break them with a rod of iron : Thou shalt dash them in pieces like a potter’s vessel.” Wrath, long delayed, is now poured forth, more particularly described in chap. xvi. “*And the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name.*” During the long period of Papal rule, the people of God were plagued all the day long, and chastened every morning, while their enemies came in no misfortune like other folk, but had more than heart could wish. But now the mystery of God is ended, and

a man shall say,—“Verily there is a reward for the righteous; doubtless there is a God that judgeth the earth.” “*Small and great.*” A cheering assurance that among the wreck of nations, no individual shall be overlooked. “*And shouldest destroy them which destroy the earth.*” In these words is a compendium of the seven vials, chap. xvi., and of the vintage of wrath, chap. xiv. 20, which are included in the seventh trumpet. A cry has arisen to heaven, “O God, to whom vengeance belongeth, shew Thyself! Lift up Thyself Thou Judge of the earth!” And it is answered, “A fire goeth before Him, and burneth up his enemies round about: confounded are all they that serve graven images, and boast themselves of idols!”

19. Though the earth is shown to be in a state of utter destruction, yet the way of escape is made plain; the temple of God as a strong tower is open in heaven, whereunto the righteous may run and be safe. The smoke from the bottomless pit had obscured spiritual vision, and hope had well nigh been extinguished, but His covenant stands sure to all who lay hold of it, typified by the ark of His testament. Voices are still upraised to warn sinners to “flee from the wrath to come.” The judgments denounced in this verse correspond with those in

ch. xvi., 17—21. A great earthquake or revolution is threatened in each, and wild havoc and destruction by a northern power, described under the symbol of great hail. Each chapter concludes with this fearful announcement, causing men to blaspheme God. It corresponds with Daniel's description of the time of the end,—“And the king of the north shall come against him, (the beast or papal anti-christ,) like a whirlwind, with chariots, and with many ships.” The curtain falls at the close of the vision of the trumpets, as it did when the vision of the seals was concluded, (chap. viii., 1.)

CHAPTER XII.

In this chapter a fresh vision commences, and the Apostle retraces the way of the desolater. In the last vision we beheld the sufferings of the witnesses, and their termination in eternal glory. We have now a fuller delineation of the power that destroyed them, and which from the period of its commencement in imperial Rome up to its development, after a brief interval, in papal Rome has ever proved a scourge to the faithful people of God.

1—2. A description is presented of the Jewish

Church, big with the fate of nations, travailing in her pregnancy with the kingdom of Christ. Pain and sorrow accompany that glorious event which ushers into a fallen world "Him who is the image of the invisible God, the firstborn of every creature." But in the distant future (Is. lxvi.) a brighter scene unfolds. There, she who is now represented as forsaken and grieved in spirit, with the prospect of an abode in the howling wilderness, brings forth a nation in one day, and makes the desolate cities to be inhabited. There the true Church appears as she ought to be,—as she will be when the days of her mourning are ended—clothed with the sun—circled with a diadem of twelve stars—the glory of the Lord descending upon her.

3. The "*great red dragon*" is Satan personified by imperial Rome. "*Having seven heads*." These heads symbolize seven idolatrous and persecuting empires,* such as Assyria, Persia, Greece, Egypt, Syria, and imperial Rome. Though Egypt and Syria are not enumerated by Daniel among his four great beasts in chap. vii., yet they are emphatically described in chap. viii. and xi. of his prophecy.

* See Dr. Croly's clear elucidation of this point in his admirable work on "The Apocalypse."

Egypt was not at that period so persecuting a power to the Jews as Syria, but the bondage of the Israelites under Pharoah entitles her to a place among the persecuting empires. “*And ten horns, and seven crowns upon his heads.*” The ten horns are prospective, and all grow out from the last or seventh head. They designate the ten kingdoms into which imperial Rome was afterwards divided. The seven crowns upon the heads show that all the seven empires were regal. Had these heads signified the previous forms of government of Pagan Rome, they would not have been crowned, inasmuch as four of them were republican.

4. “*And his tail drew the third part of the stars of heaven, and did cast them to the earth.*” The seductive and persecuting power of Satan was employed, through imperial Rome, on Christian converts. Many were tempted to apostacy, and were thus cast down from the Christian firmament to grovel on the earth. “*And the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.*” Herod sought to destroy Christ. And had not Christianity been of Divine origin, it could not have survived its cruel persecutions, and the continued efforts of the Roman emperors to annihilate it.

5. "*And she brought forth a man child, who was to rule all nations with a rod of iron.*" The allusion to Psl. ii. points to the Lord Jesus. Those who trust in Him are blessed, but those kings and rulers who "set themselves together to take counsel against Him, shall be dashed in pieces like a potter's vessel." "*And her child was caught up unto God, and to his throne.*" "Whom the heavens must receive, until the time of restitution of all things."

6. This verse anticipates the date; the period of 1260 years of papal persecution had not yet commenced; but the true Church may always be said to be in the wilderness.

7—13. These verses interrupt the narrative, and present in a parenthesis a glimpse behind the scenes. We are summoned to the spectacle of that mighty contest between the armies of heaven and the rulers of the darkness of this world, which is hinted at in other parts of Scripture. The passage is commonly taken as a description of the triumph achieved by Constantine over the established ancient worship of Pagan Rome. Meanwhile, the exceeding sublimity of the language forbids our confining its application here. It seems to represent in a vision the casting down of Satan on the

return of the Lord of hosts from the earth :—His redemption work completed—and He caught up unto God and His throne. To greet His arrival the morning stars sang together, and all the sons of God shouted for joy. On this His return to receive His kingdom and to prepare a place for His disciples, Satan made another effort to maintain his own position in some region among the heavenly bodies in which (for reasons inscrutable to us) he had been hitherto permitted to remain, and disputed daringly for his own right of possession. A conflict, briefly described as a grand and mysterious warfare, resulted in victory to the Prince of Peace. This victory Christ had anticipated on earth when He exclaimed, “I beheld Satan as lightning fall from heaven.” “*And his angels were cast out with him.*” Micaiah’s vision, (2 Chron. xviii.,) assures us that evil spirits had not been cast out of the celestials in his time. We cannot overrate the power of those unnumbered hosts, nor the inconceivable mercy of our Deliverer, “who through death hath destroyed him that had the power of death, that is, the devil.” “*For the accuser of the brethren is cast down.*” On referring to the history of Job we perceive that Satan had hitherto been permitted to appear in the

heavenlies. Although he was doomed upon that rebellion, wherein he kept not his first estate, and reserved, as in chains, to the judgment of the great day, yet his signal triumph at the fall, when our first parents transferred their allegiance from their Creator to their vile seducer, secured to him, for a time, power and dominion. Still we have a blessed assurance that the Captain of our salvation will by a series of victories, (for "on His head were many crowns,") eventually cast him down to that abode "prepared for the devil and his angels." For the present he is "The prince of the power of the air," "The prince of this world,"—and he and his angels exercise authority over nations, by inciting rulers and governors to idolatry and rebellion against the King of kings, as they did in the case of that prince whom the prophet Daniel describes as instigated of Satan to resistance, for one and twenty days. (Dan. x., 13.)

11. A testimony to the faith of the primitive martyrs.

12. The angels and the redeemed rejoice that, through the expulsion of Satan and his host, their brethren on earth can no longer be by them accused day and night before God. They also contemplate in their rejoicings the final triumph of the Church.

Yet is there first in prospect a dreary pilgrimage. The wearing out must precede the blessed period of eternal rest; “the morning cometh and also the night.” “*Woe to the inhabitants of the earth and of the sea.*” Allusion is here made to the two beasts in the next chapter, who rose the one from the sea, the other from the earth. “*Having great wrath.*” The fiercest onset of Satan has been made through the Papal power. “*Because he knoweth that he hath but a short time.*” A weary time indeed to the persecuted widow (the Church) with her daily and nightly cry, “Avenge me of mine adversary!” But still it is short as a respite, and as a time for action, compared with the eternity awaiting Satan in the lake of fire.

13. “*And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.*” On the triumphant ascension of the Lord Jesus to heaven “He spoiled principalities and powers.” Thus the second Adam retrieved thereby some signal advantage gained in the heavenlies by the adversary, through his conquest of the first. This curtailing of the enemy’s power augmented the fury of his attack on that portion which was left to him. The persecutions of the Christian Church by the Pagan emperors

were more extensive than those under the former regal heads of the beast, and have never been exceeded but by those of the Papacy—that crowning device for the Church's extermination, contrived by a maddened and desperate foe. On the ascent of Christianity to the regal state under Constantine, the old serpent had to change his mode of attack, but though the form of persecution varied, its nature was the same.

14. The wilderness which afforded the woman a refuge from her persecutors, has been explained geographically to be the Cottian Alps, where some of the primitive Christians had fled from Italy, to escape the persecutions of Nero and other Pagan emperors, and were joined by others in later years, who, discovering the rise of Antichrist, fled from his growing power. Though the vallies of the Cottian Alps have been thus honourably distinguished, as the wilderness refuge of the afflicted Church, yet the prediction points to any and every place that has proved a Pella to the disciples of Christ. "*Where she is nourished for a time, and times, and half a time.*" A time signifies a prophetic year, 360 years; times two years, or 720 years; and half a time, half a year, or 180 years; altogether 1260 years. These are not to be

reckoned from the commencement of the Church's flight, but from a period posterior to the days of Constantine and the Arian schism.

15. "*And the serpent cast out of his mouth water as a flood.*" This symbol of false and pernicious doctrines alludes to the Arian, Pelagian, Macedonian, and other heresies that were rife in that early period.

16. "*And the earth helped the woman.*" The inundations of the Goths, Huns, and Vandals, by turning off the attention from ecclesiastical to military affairs, put a stop to the spread of erroneous doctrines.

17. "*And the dragon was wroth with the woman, and went to make war with the remnant of her seed.*" Here is a brief allusion to the fearful warfare described in the next chapter.

CHAPTER XIII.

This chapter contains the account of the triumphs of the Papal Antichrist as developed before and after the Reformation of 1517.

1. "*And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten*

crowns." The turmoil caused by the inundations of barbarous nations is compared to the raging sea. It is from the midst of these discordant elements that the Papal beast is seen to rise. His seat is upon the seven hills, vacated in his favour by his predecessor, the imperial dragon. The ten uncrowned horns that appeared prospectively in the last vision, now exhibit, by their crowns, the western empire divided into ten distinct kingdoms. These have been enumerated by Machiavelli, Sir Isaac Newton, Calmet, Bishop Newton, and others. At present they may be plainly and fearfully distinguished. Though attention is entirely directed to the western division of the Roman empire during the 1260 years, yet the eastern branch must not be lost sight of. This may still be regarded as the territory of the dragon, as Constantinople was at one period the head of the Roman empire. In the great image seen by Nebuchadnezzar, the Roman empire is represented by two iron legs, emblematical of its two divisions,—the western and eastern. To the latter in ch. xvi. 12 of this book, in Dan. xi. 40, and also in the prophecy of Ezekiel, allusion is probably made. In Dan. vii. the Papal beast is described with ten horns,—"And behold there came up among them another little horn, before

whom there were three of the first horns plucked up by the roots." These are the three states subject to the Pope, comprising St. Peter's patrimony. Sir Isaac Newton names them the Exarchate of Ravenna, the kingdom of the Lombards, and the dukedom of Rome; and in honour of them the Pope wears a triple crown to this day. The ten horns are under the control of the little horn for 1260 years. "*And upon his head the name of blasphemy.*" The head of every idolatrous empire is practically a blasphemer. Year by year and day by day do the cardinals, bishops and priests of Rome pour forth unblushingly a continuous strain of blasphemy.

2. "*And the beast which I saw was like unto a leopard.*" This beast, identical with Daniel's fourth, unites in itself all the ferocious qualities of the three first, the Babylonian lion, the Persian bear, and the Grecian leopard. The last of these it resembles in the number of countries over which it tyrannizes, as the spots in the leopard were descriptive of the different countries of Greece. "*And the dragon gave him his seat.*" The boasted chair of St. Peter is the gift of Satan, it hangs over the bottomless pit, and of its occupiers it is said, "they shall go into perdition."

3. "*And I saw one of his heads as it were wounded to death.*" This head was wounded by the abstraction of part of the spiritual power of Rome at the period of the Reformation. The beast is described in chap. xiv. as having received "a wound by a sword,"—even that sword of the spirit, the word of God, wielded by Luther and the other Reformers. It was then hoped that Papal Rome had received its death-blow. The Reformation spread in Germany, Switzerland, Great Britain, Denmark and Sweden, and was earnestly attempted even in France, Italy and Spain. "*And his deadly wound was healed.*" By the coming up of the second beast to the rescue, Protestantism was well nigh strangled at its birth in the southern countries of Europe, while in another century it relaxed its vigour in Germany. England persevered longer; she was "the Fortress of Christianity, full of wisdom and perfect in beauty, the Eden of the earth, the anointed cherub," till the fatal year of 1829, when "iniquity was found in her," and she was numbered with the apostate nations. She has held out her hand to the beast, and her embrace has proved the most effectual charm to heal his wound. Like the fallen angels she kept not her first estate. "It was 1829 that made Rome's

hopes logical, and despotism an induction. Then did Lords and Commons deliberately forswear their old protest, and break down the only barrier that ever had proved or could prove successful against tyranny. Then a nation that had known God, made friends with the mock deity, with the head of a more anti-human imposture than the most savage of heathen nations could produce. The maddest radical alive would shudder could he but comprehend the mischief of that act.* “*And all the world wondered after the beast.*” An universal homage is assigned to him, wherefore his adorers at the present day make their boast of Catholicity.

4. “*And they worshipped the dragon that gave power unto the beast.*” The Pagan worship that descended to imperial Rome through a course of idolatrous ages, and was established by the dragon in the city of the Cæsars, was made over to modern Rome by the power of Satan, with titles adapted to counterfeit Christianity. Their rites and ceremonies were identical, their gems only and statues changed their names. Little do the fashionable votaries of Papal superstition think whom they are

* See the *Madai Millions*, Pen Cler Jocelyn.

worshipping. St. Paul says, "The things which the Gentiles sacrifice, they sacrifice to devils, and not to God." The God of the Papists, the female divinity, whom they slanderously designate the Virgin Mary, is a monster of cruelty ; to her honor they profess to do all their evil deeds. A dreadful machine, employed by the Inquisition in Spain, is denominated "The Virgin Mary." One was seen by Colonel Lehmanowsky in 1809. It was also common in Germany, as appears from a work entitled "The Kiss of the Virgin." It has been seen at Vienna and Nuremburg, and consists of an iron image of the Virgin, which pierces with two small knives its victim's eyes, and stabs him in the body with several others while it hugs him in its embrace.* "*And they worshipped the beast.*" Pope John XXII., called expressly "Our Lord God the Pope," issued a bull asserting that "God has confided the empire of the earth, as well as that of heaven, to the sovereign pontiff." Again—"Who can forgive sins but God only?" Yet the Pope not only assumes this power, but yet further remits every species of crime to any who will purchase an indulgence ; while his priests ensure sal-

* See Timpson's *Inquisition Revealed*.

vation to all who murder heretics, a fact of which Ireland has in our own day given many a fearful proof. To all this may be added the grant of plenary indulgences to such as will "pray for the conversion of England!" Once more;—in the Canon Law it is said "the Bishop of Rome may be judged of no man, for God may be judged of no man."* "*Who is able to make war with him?*" History gives melancholy proofs of the ill success attending all attempts to combat with those armies raised for the defence of the Popedom.

5. "*And there was given unto him a mouth speaking great things and blasphemies.*" Of the little horn of Daniel it is said, that "his look was more stout than his fellows: that he had a mouth speaking great things; that he would make war with the saints, and prevail against them until the Ancient of days should come." "That he would speak great things against the Most High, and would wear out the saints of the Most High." A graphic picture this of the misery which the Popes and their supporters have brought into the world. "*Forty and two months,*" 1260 years.

6. "*And he opened his mouth in blasphemy*

* See Dr. M'Neile's Lecture on the Canon Law.

against God, to blaspheme His name." The doctrine of the Papist casuist is,—"The honour which is due to Christ, inasmuch as He is God, is due to the Pope; because honour is due to power. But the power of Christ, inasmuch as He is God, and of the Pope is one." "*And his tabernacle, and them that dwell in heaven.*"* The saints both on earth and in heaven have been, and are blasphemed by the Beast. He calls them "the accursed children of the devil," and the Scriptures they translate and receive he calls "the devil's book."† The mass is

* The late Mr. Lucas, in the *Tablet* of December 16, 1854, in allusion to the solemn farce of the Immaculate Conception, writes thus,—"The blear-eyed and blind advocates of error are naturally ill at ease in the presence of these dazzling splendours. But very lately the Protestantism of England, foaming and dishevelled like a drunken Sybil, stammered and mouthed malicious prophecies about the fall of the Church and the Papacy. Now, however, those who have eyes to see, can see; and it seems pretty plain that the sorceress derived her inspiration, as well as her fury, from the Father of Lies."

† In confirmation (were it needed) of the first of these statements we have but to refer to the Catechism of Protestantism, for the use of the people, published at Florence in 1854. Teeming with the most astounding falsehoods in reference to Protestant doctrine, it depicts, in sundry imaginary histories, our great Reformers as lewd, drunken and blasphemous, asserts both of them

a continual blasphemy, in which the priest blasphemously assumes to create his Creator.*

7. "*And it was given unto him to make war with the saints.*" The heart-rending narratives of this foul

and their immediate disciples that they came to a miserable end, perishing, some by suicide, others from the agony of remorseful despair, others again under visitations of God, arresting them in the midst of their crimes! In confirmation of the second, we quote the following passage extracted from a leading Irish organ of the Papacy by the Dublin *Sentinel*, and written in reference to the notorious Vladimir Petcherine, the hero of the Kingstown Bible-holocaust:—‘He has burned a Protestant Bible, and is prepared to burn a thousand more if he can gratify his taste economically, and he heartily wishes the whole seed, breed and generation of them was extirpated. * * We beg leave to pronounce it—what it is—not the Book of God—not the Holy Scriptures, but a book put together and there circulated by some of the most active friends and servants of the FIRE KING; in other words, ‘the Book of the Devil.’”

* Dr. Avery, who spent a winter in Rome, states that he saw two priests in that city take the wafer in the Eucharist, and grin while they were chewing it, adding, “Hear how I crunch His bones, nerves and sinews!”—*Gavazzi’s Free Word, March, 1856.*

“Not only is the priest the ambassador of Jesus Christ and the dispenser of His sacred mysteries, he is none other than Christ himself. What an astonishing dignity, dear brethren, to be raised to the level of God Himself, so as to be one with His Divine Son! No wonder, therefore, that the Holy Scriptures have given to the priests

warfare are spread through all the pages of modern history. But, in order to destroy the beneficial effects which faithful accounts would produce, the Jesuits have with great adroitness secured to themselves the privilege of giving their own sophistical versions of these persecutions. It is by this means that, in our own country, the wars of Cromwell and the times of Elizabeth and of the Stuarts have been so greatly misrepresented, while, in French histories, the wars of the Cevennes have been denominated insurrections.

The patronage accorded to Miss Strickland's works, displays the corrupted taste of the age. Of late, indeed, Cromwell has been avenged by D'Aubigné, and Macaulay has contributed in some degree to clear off the mists with which the enemies of truth had enveloped the page of history.

of the new covenant the very title of God,—no wonder that their character has always been an object of veneration for angels, of fear for devils, of special homage for the saints; Mary has conceived Jesus Christ but once, whilst the priest, in his holy Eucharist, conceives him, so to speak, as often as he pleases. Mary can pray for a soul, but she cannot absolve it of a single sin, while the priest can. Such is the supernatural motive of the deep respect which the Catholics entertain for their pastors." —*Pastorals of the Bishop of Reunes to his flock.—News of the Churches, April, 1856.*

But the day is coming when “all that is hid shall be made known.”* “*And to overcome them.*” If the pen of Inspiration had not declared this, and so prepared us to expect it, the success of the beast over the followers of the Lamb must have staggered even the faithful. Psalm xliv. is the best commentary upon this verse. There we see the Church “sore broken, as in the place of dragons, and covered as with the shadow of death;” while “they which hate her spoil for themselves,” for “God goeth not forth with her armies.” “*And power was given unto him over all kindreds, and tongues, and nations.*” This is in anticipation of the conquests made for the first beast, through the

* Since, however, the recitals of this inhuman warfare are both too lengthy for this work, and too full of horror to be described without positive necessity; those unacquainted with them are earnestly requested to read the following works,—Shoberl’s “Spirit of Popery,” 2 vols.; Rev. Dawson Massy’s “Secret History of Romanism;” “The War with the Saints,” by Charlotte Elizabeth; “Memorials of English Martyrs,” by the Rev. Charles Taylor; and Monastier’s “History of the Vaudois Church;” besides the invaluable work of Foxe, of which there are many abridgments. Children should have placed in their hands “The History of the Reformation,” by the Rev. E. Nangle, 3 vols.; “The Child’s Book of Martyrs,” 2 vols.; and, “The History of Protestant Martyrs,” abridged from John Foxe, in one small volume.

craft and activity of the second. The power of the beast has spread from the ancient limits of the Roman empire, into all the colonies of the ten kingdoms. Wherever the Gospel has been preached, there have the Jesuits followed with their tares; sowing the enemy's seed, as they have done in the island of Tahiti.

8. "*And all that dwell upon the earth shall worship him.*" How little do those know of the mighty power of Rome, who confine the worship of the Beast to the imperial city. The French Jesuit missionaries, Gabet and Huc, in 1846, found in Thibet a counterpart of their own superstitions, professed by 170,000,000 of souls. These men inform us that the costume of the Grand Lama was strictly that of their own bishops, and add that the similarity of the Lamanesque religion to theirs consisted in the cross, the mitre, the copes, the double choirs, the exorcisms, the censer suspended by five chains, the monasteries, ecclesiastical celibacy, the worship of the saints, the fasts, processions, holy water, and, above all, in the worship of the living Fo." This is accounted for by the introduction of Popery into the country towards the end of the fourteenth century; thereby was the nation leavened

and prepared to receive the mark of the beast.* “*Whose names are not written in the book of life.*” The conclusion of this denunciation is reserved for chap. xx., where it is stated that “whosoever was not found written in the book of life, was cast into the lake of fire.” It is fearful to contemplate their number and probable fate who join the communion of Rome. We see it predicted that *all* upon the earth shall be thus seduced to eternal ruin, “whose names are not written in the book of life;” and it is therefore plainly deducible that the crowds who now willingly throng her idol temples are liable to be cast into the lake of fire.

* “The altar of the Buddhist temples much resembles that of the Roman Catholic. The idols on these altars are so similar to those I have seen in the churches in Italy, that if they were mutually translated, no set of worshippers could discover the change. The priests count beads, shave their heads, are under a vow of celibacy, and wear analagous robes; and the service is attended by the ringing of bells, lighting of candles, and burning of incense. During the seventeenth century Jesuitism was introduced, and, for a time, made rapid progress; but the Jesuit missionaries, interfering in government affairs, were driven out, and so violent a hatred conceived of their tenets, that to this day the custom of trampling on the cross is annually celebrated in some parts of the empire, and all religions are tolerated but Christianity.”—*From the New York Journal of Commerce.*

9. "*If any man have an ear, let him hear.*" To the neglect of this important command may be attributed all the misery produced on the earth by Popish intolerance. The solemn predictions and warnings of the book of Revelation have scarcely been read or studied; its pages are banished from the Church services; our clergy have been strangely neglectful of their duty, in avoiding all mention from their pulpits, of the perilous times of Anti-christ; not even keeping to the very moderate and wholesome rule of preaching four times in the year on those topics with which the final pages of Scripture are replete. Our children are well read in the wars of Greece and Rome, but their attention has not been directed to the histories of those wars with the saints, which would unfold to them the nature of the deadly strife they may have to engage in, and which might prompt them to buckle on their armour, and be ready to wrestle against "the rulers of the darkness of this world." Our legislators are blind; and, through utter ignorance of his disposition and resources, are unable to baffle that crafty foe, the resistance of whose aggressions is, to a statesman, alike his earliest duty and wisest policy. Scripture says, "Where the word of a king is, there is power, and who may say unto him, what doest thou?"

But sovereigns resign this high privilege and truckle to a paltry puppet who claims supremacy. Judges, magistrates and juries pervert in his favour private judgment, and meanly quail before a Popish priest.

10. "*He that leadeth into captivity shall go into captivity.*" Incarceration has always been part of the policy of Rome. It is at this moment practised, with most diabolical cruelty, in Austria and Italy. The dungeons in these countries were never more crowded than at the present time.*

"The whole population of the Pope's territories is under three millions, and of this diminutive amount of subjects, there can be no question that at present some 15000 souls are pining in hopeless bondage. The policeman, the bishop the ordinary judge, the special magistrate, the inquisitor, the cardinal, the Austrian soldier, may, each one of them, cast into prison any personage whom it is his interest to accuse, confining him there, perhaps for years, in ignorance both of his accuser and of his accusation. On the 31st of August, 1855, there were in Fort Urbano 683 prisoners; of these 124 had been imprisoned for 'PRECAUTIONS SAKE!' The Inquisition still lives. Its myrmidons still hail men and women and cast them into their doleful pits, where the eye of the public cannot witness their sufferings. This atrocious court takes political heresy under its charge as well as religious, and woe unto him who has whispered a wish for freedom in his secret chamber. Austrian military courts are established in the Legations, which exceed

Daniel predicts it in his prophecy, (chap. xi. 39,) "Thus shall he do in the most strong-holds, with a strange god, whom he shall acknowledge and increase with glory." The term "strong-holds" here describes, evidently, the inquisitions, bastiles, dungeons and convents, where the secret tribunals of Rome are held, her idols worshipped, and her victims tortured. "In the secret places doth he murder the innocent." "*Here is the faith and patience of the saints.*" A remembrance of the doom of Papal tyrants is necessary to support the Church through trials long and sore. The eye is turned away from

the Papal authorities themselves in the severity and injustice of their decrees. Meanwhile positive crime abounds to a fearful extent. A sigh breathed for liberty is heard and punished, while villains, fit for the gallows, stalk abroad in security. In spite of this the Jesuit counsels *more* priests, *more* soldiers, *more* spies, and the more complete reduction of the laity to childishness. Both for masters and slaves the Romagna is an anticipated hell. In Spain also men are compelled to weep in secret. How many prisoners the Vicar General manages to secure, no mortal but himself can tell. He has dungeons and he may fill them; but then Spain itself is only a great prison house, where every man moves with a lynx-eyed gaoler at his back, and, when he is abroad, the ubiquitous gaoler seizes him, (if bidden so to do,) knocks him down, puts on the irons, and carries him away into some dark cell, there to perish out of sight."

—*Abridged from the Christian Times, Sept. 5, 1856.*

them that kill the body, to view Him “who after he hath killed, can cast both body and soul into hell,” and patience under temporal sufferings is the result.

11. “*And I beheld another beast.*” This second beast has been represented by many expositors to be the Roman Catholic clergy, secular and regular. But this is erroneous. For as these orders are the very joints and sinews of the first beast, (without which he would have been powerless,) to separate them from their head is to deprive him of his limbs, and to destroy his vitality. What would the Papal power have effected without cardinals, abbots, arch-bishops, priests, monks and nuns? The beast, bereft of their aid, could not have “thrust with side and with shoulder, nor pushed with his horns, nor trodden down the pastures, nor fouled the residue with his feet.” To discriminate, therefore, between the Popedom and the Papal hierarchy, is to make a distinction without a difference. Previous to the Reformation, or in its early days, this explication might have passed. But now to overlook the rise of that mighty power which holds in its grasp the chief of earthly governments; which plays with thrones, raises and guides the storm of popular indignation, and, under the guise of liberalism,

supports a diabolical despotism ; to ignore this shows a culpable inattention to the signs of the times. It has been said of Satan, the originator of this fearful system, “ If you deny his existence, he will not take it amiss.” In like manner his allies avoid notice, work unseen and unobserved, “ and love darkness rather than light.” “ The founders of no human Polity, of no other false worship under the sun, can for a moment be compared with the giants who built up the Papacy. The rebellion of the angels scarcely outdid the daring grandeur of building up an ubiquitary human Polity, based on the usurpation of divinity ; based upon a succession of vice-Gods living on the earth, and claiming at once jurisdiction over its whole territory, and over each individual conscience.* *“Coming up out of the earth.”* The first beast rose up amidst the commotions of war, but this second beast, or Jesuit power, rises from out of, or from under the earth. The Roman apostate empire is sometimes styled “ the earth ; ” and the Jesuits, sprung from this apostacy, coming up from the abyss through the earth, as tares among the wheat, sown by the devil, are shooting up every where, in

* See *Madiai Millions*, by Pen Cler Jocelyn.

every soil, wherein the good seed is sown; and even as the tares were never even blighted wheat, but the growth of a seed utterly different, so are these no seed of Abraham, not even worthless seed, but impersonations of the evil one—"of their father the devil." "*And he had two horns like a lamb.*" As in the fable, he has slain the lamb, and arrayed himself in his skin. In everything the Society of Jesus blasphemously caricatures the Lamb of God. The Military Company of Jesus, whose chronicles are written in blood, who revel in the tortures and sufferings of their fellow creatures, counterfeit the disciples of the Prince of peace. "*And he spake as a dragon.*" With the slime of the serpent; with craft, and wiles, and feigned words, beguiling unstable souls; "privily bringing in damnable heresies." A dragon is a representative of the most noxious of the serpent species.

12. "*And he exerciseth all the power of the first beast before him.*" The latter years of the fifteenth century record the births of two remarkable men: Martin Luther born in Saxony, 1483; Ignatius Loyola, born in Spain in 1491. In them we behold the great champions of Protestantism and Popery, whose descendants are still enacting the fearful tragedy of the 1260 years. The light of truth,

introduced at the Reformation through the Word of God, was offensive to the maintainers of a dark superstition. Satan, furious at the escape of so many victims, and perceiving the system of Rome to be losing ground in some kingdoms of Europe, and to be overturned in others, had recourse to a design pre-eminent in skill and efficiency. The doctrines propounded by the Society of Jesus were at first too potent a draught of hell's deadliest poison, for even some of the subjects of the Vatican to relish ; and the most enlightened of Roman pontiffs, Clement XIV., better known as Ganganelli, had the honesty to suppress the Order in July, 1773, though he felt sure he should forfeit his life in so doing. His death, by slow poison, followed in September, 1774. The Order was finally re-established by Pius VII., in 1814. In the act known by the name of Chiaramonti's bull, he represents the bark of St. Peter to be tossed by storms, so that he could not refuse the aid "of the skilful and experienced rowers, who had volunteered their services to break the waves of a sea that threatened shipwreck and death." Power was then placed in the hands of the Jesuit order, (the second *béast*,) who now "*causeth the earth and them which dwell therein to worship the first beast, whose deadly*

wound was healed."* This is a clear and intelligible figure of that present recovery of Papal Europe from the wound inflicted at the Reformation by the sword of the spirit, which has been effected through the agency of the Jesuits.

* As a specimen how the Jesuits attempt by the most daring lies to clear the character of the Papacy, and to reconcile the world to the worship of the beast, the following atrocious statements, culled from the report of a lecture in Liverpool, which appeared in the Dublin *Sentinel*, are submitted to the considerations of those who think the danger of Papal persecution over:—

“The subject which the lecturer selected, as being one both of popular interest, and which, owing to a mis-understanding and misrepresentation, has become a byword in the mouths of Protestants, was the tribunal of the Inquisition, which he proposed to consider historically in its origin, progress, judicial forms, and practical working. In his first lecture, which was delivered on Tuesday, the 15th, in the Lecture Hall of the [Roman] Catholic Institute, Mr. Northcote *vindicated the conduct of the Holy See, with respect to those heralds of the Reformation, the Albigenses and Waldenses, who, in the 12th and 13th centuries, spread a blight over the south of France.* He showed how these heretical sects were, in reality, the remnant of the ancient Manichees, *teaching the same impious and immoral tenets subversive alike of all religion and morality,* and setting at defiance all law, so as to endanger almost the very existence of society. In these circumstances the Roman Pontiffs, who, in the middle ages, were considered as the common fathers and guardians no less of society than of religion, were appealed to both by kings and subjects to apply some remedy to

13. This verse describes an advancement yet to be attained by that superstition which, though a foolish policy, is supported by all the governments in Europe.[†] As their reign of terror draws

this monstrous evil. *They immediately sent zealous missionaries* into those parts of the country infested by these heretics, and while they enjoined that those who were withdrawn from their errors should be treated with the utmost lenity, *they visited obstinate offenders with ecclesiastical censures*. But, although these efforts were in a great measure crowned with success—although *a Saint Dominic added his thousands and tens of thousands of converts to Mary's crown*—still the evil continued to spread, and it became necessary to apply a prompt and decisive remedy.

"It was under these circumstances that the Christian princes of the south of France, encouraged by the Holy Pontiff, Innocent III., entered into a league to put down by force of arms, to which the heretics had long before resorted, this growing evil. Arnold, the Abbot of Citeau,

[†] An honourable exception must here be made in favour of Sweden and Denmark, who wisely do not tolerate Papists. Nothing is more rational than for a government to guard itself from the insidious, by refusing toleration to those who will not tolerate others. Pio Nono has declared that the rights of the Roman Catholic religion require the suppression of every other. And yet, knowing this monstrous claim, members of the "Evangelical Alliance," in 1853, absolutely offered a remonstrance to the government of Sweden for banishing two Papists!

near, we may expect a daring assumption of miraculous power by the “sons of the sorceress.” Our Saviour says, “If it were possible, they shall deceive the very elect.” Babylon is threatened

was appointed to act as the Pope's Legate, and to assist them by his presence and advice.

“The war was eminently successful; peace and order were restored throughout the infected districts, and those princes who had embraced the heresy were deposed in accordance with the terms of the oaths which they had taken at their coronation but had afterwards violated. There is no doubt, indeed, that many atrocities were committed in the course of those campaigns which soon assumed the character of a mere war of conquest; but before we shed a tear of pity over those doleful stories which swell Protestant tracts, and excite the passions of the audience at Exeter Hall, let us remember that they were far exceeded by the horrors of which the Albigenses themselves stand convicted in the sight of every impartial reader of history as having been already guilty, and that they can in no wise be charged to the Holy See, which ever inculcated mercy and clemency towards the vanquished. Moreover, Protestants should bear in mind that, however loudly they may declaim in favour of religious liberty, there is not a country in Europe in which Protestant has taken root, where it does not owe its establishment to the sword or the gibbet. And indeed the principle of persecution for religious doctrine is one which is not only sanctioned by the practice of Luther, Calvin, and the other fathers of the Reformation, but is even openly defended in their works. Let Protestants, then, remember, how stained with blood are the pages of their own history, before they take for the theme of their declamations the crusade against the Albigenses.

“On Monday, the 21st inst., Mr. Northcote delivered

with sudden destruction for the multitude of her sorceries,—seeing that “ by her sorceries were all nations deceived.” Though a retrospective view is doubtless taken of past centuries when Papal persecution caused the followers of Christ to be offered up in sacrifice, we must still here recognise especially “ the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.” The period synchronizes with a portion of the sixth seal, when the sun became black as sackcloth of hair, and the moon (symbolical of the Church) became as blood, by the slaughter of those who

a second lecture in continuation of the same subject, at the Concert Hall, Lord Nelson-street. In this he went into considerable detail on the subject of the Inquisition, which tribunal arose, in the first instance, out of the circumstances detailed in the previous lecture. The audience was a crowded one, and all listened with the most marked attention to Mr. Northcote’s calm and clear matter-of-fact statements on this much controverted subject. The lecturer proceeded to *descant on the dark, mysterious deeds, and open to his audience the gloomy dungeons of the Inquisition.* On the whole, we must say with truth that it was one of the most masterly and clear-headed refutations of Protestant fallacies on this subject which we have ever heard. [Roman] Catholics will be glad to know that it will be published in a few days in its complete form.”—*Two lectures delivered by Mr. Spencer Northcote, in Liverpool.—From “The Sentinel,” Dec. 10th, 1858.*

rejected the mark of the beast ; when the stars of heaven fell, or members of the Church apostatised by receiving that same mark ; for temptation being urgent, all shall worship him, whose names are not written in the book of life.

14. "*And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast ; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.*" Statues and paintings of the virgin are now multiplying in every part of the continent. The character and miracles ascribed to her, present, indeed, the very image of the beast, as sanctioning under the guise of Divine authority, folly the most contemptible, and vice the most ferocious.

15. "*And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.*" This verse has received a variety of explanations. We refer it to the Virgin, without hesitation, inasmuch as at her deification by the decree of December 8, 1854, she may be profanely said to have had Divine life conferred on her by the will of the Pope. That life therefore this idol

has received from the beast, and is at the same time the image or the embodiment of his enormities, in respect to the commands she is constantly represented as issuing. Meanwhile the progress of idolatry may teach us too soon the exact signification of the terms in this passage.

16. "*And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads.*" Will those who have now no protest to offer against the aggressions of a Popish legislature, who give their countenance to its organs of the press, and hold out to Papists the right hand of fellowship, be fitted to stand the fiery ordeal? A resemblance to the act detailed here may be traced in the similar decree of Nebuchadnezzar, ordaining worship to the golden image, which he, in his madness, had set up.

17. "*And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.*" History exemplifies and foreshadows persecutions of this nature, but the climax of Papal tyranny has yet to be displayed on its most extensive scale.

18. "*Here is wisdom.*" The ingenious conjectures respecting names corresponding with the number 666 are so numerous that their effect is

altogether to produce incredulity in the mode of interpretation. Dr. Croly has ably proved that 666 is a date and not a name,* and as the text declares that much wisdom is needed for the particular elucidation of this date, we reverently leave it for "*him that hath understanding to count.*" It has been already shown (page 65,) that the figure 6 is emblematic, in the mystical language of Scripture, of Gentile bondage and therefore of the Papacy; and since Rome is approaching her final triumph this important date of 666 may be made terribly manifest as determining a period closely connected with the tyranny of the Jesuit power.

CHAPTER XIV.

The five opening verses of this chapter are better added to the last, their object being to calm and reassure the tried believer, whose faith may indeed be staggered by the terrific predictions just recorded; and to show him that "the sufferings of this present time are not worthy to be compared with the glory that shall be revealed." We have just beheld antichrist represented in his full stature,

* See the *Apocalypse*. Dr. Croly.

together with the effects which his system cannot fail to produce. Here we have contrasted the final state of those who suffer, and, therefore, reign with Christ. The one hundred forty and four thousand, who have the Father's name written on their foreheads, are those who refused the mark of the beast, and include all who have *overcome* during the 1260 years of Papal tyranny. They have realised the Saviour's promise, "He that hateth his life in this world, shall keep it unto life eternal."

4. "*These are they which were not defiled with women.*" Alluding in contradistinction to the corrupt celibacy of the monks, and virginity of the nuns. They who refused to submit to the idolatry enjoined by the "mother of harlots," and to worship the female divinity she has set up as the queen of heaven. "*These are they which follow the Lamb whithersoever he goeth.*" "He that taketh not his cross and followeth after me, is not worthy of me." "*Being the firstfruits.*" The happiness of the firstfruits is thus displayed to encourage the witnesses to become the harvest of the earth, by refusing the mark of the beast in the last perfod of trial.

5. "*And in their mouth was found no guile.*"

This is in contrast to the system maintained by Papists, which originated with the father of lies, and is therefore supported by lies.* This verse forms a suitable conclusion to chap. xiii.

6—7. Another vision commences here. A re-

* Though the following be no more glaring than the falsehoods with which the Romish papers daily teem, it may be noticed as an incidental illustration. In Mr. Newman's *Fifth Lecture*, delivered in Birmingham, and published by himself, we find these words :—"The Church has been a never-failing fount of humanity, equity, forbearance, and compassion, in consequence of her very recognition of natural impulses and instincts, which Protestants would vainly deny and contradict ; and this is the solution of the paradox stated by the distinguished author† I just now quoted, to the effect that the religion which forbids private judgment in matters of revelation is historically more tolerant than the religions which uphold it. His words will bear repetition :—' We find, in all parts of Europe, scaffolds prepared to punish crimes against religion ; scenes which sadden the soul were everywhere witnessed. Rome is one exception to the rule ; Rome, which it has been attempted to represent as a monster of intolerance and cruelty. It is true, that the Popes have not preached, like the Protestants, universal toleration ; but the facts show the difference between the Protestants and the Popes. The Popes, armed with a tribunal of intolerance, have scarce spilt a drop of blood ; Protestants and philosophers have shed it in torrents.' "—This statement is adopted and relied on by Cardinal Wiseman, in the *Dublin Review*, June, 1850.—p. 457.

† Abbé Balmes.

prospective glance is taken at the efforts of Protestant Churches to spread the Gospel,—especially at the labours of the Bible and Missionary Societies among heathen and savage nations, which commenced in the last century. These endeavours were succeeded by the Romish missionaries uprooting the good seed, and sowing the tares. The society of Jesus, (profanely so-called,) outwardly professes to follow on the track of Christ's disciples, and with much success has it compassed sea and land to proselytize. Attention is therefore directed in the two following verses to those who are professing a darker superstition than any which our missionary societies have laboured hitherto to subvert, and one which engulphs all others in the abyss of its own abominations.

8. "*Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.*" A warning is here given that Babylon, whose fall at the Reformation had been premonitory, is reserved for a hitherto unattained elevation, as essential to her deeper and final degradation.

9—10. "*And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his*

forehead, or in his hand," &c. How greatly is this loud warning needed at the present time, when to speak *gently* of Rome's abominations is the aim of both clergy and laity, of high and low Church, while a morbid vocabulary has taken the place of rational language.* There is no doubt that a method of speaking of the mystery of iniquity, so contrary to Scripture and to the example of all our eminent Reformers, has greatly tended to the success of the Puseyite movement; and that a far different and more Scriptural style must be adopted in order to show things to be as they really are. He who spake as never man spake, said of the prototypes of Rome, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell." Matt. xxiii. 13—35. The pervading atmosphere of Jesuitism has been the latent cause of this fashionable epidemic. Through the sickly senti-

* "Many people in these days advise the use of 'soft words and hard arguments,' but if Luther had followed this plan, Popery would not have been weakened as it was. He thought that bad things should be called by bad names. He said to some who found fault with him for being too severe, 'Every thing wrong that is handled gently is soon forgotten, and no one cares about it.' This is the error that is now causing the ruin of England."—*Rev. Edward Nangle's History of the Reformation.*

mentality of unmeaning words the salt loses its savour. "His watchmen are blind, they are all ignorant, they are all dumb dogs, they cannot bark," Isaiah iii. 16. But it is predicted that some earnest and faithful preachers shall shortly arise to precede the hour of temptation which shall try all the earth, who, with the spirit and power of Elijah, shall not shrink from declaring that the professors of and connivers at Papal idolatry "*shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.*"

11—12. *And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints.*" So necessary is the use of appropriate language to warn the backsliding, encourage the timid, and comfort the oppressed, that it is again declared, "*Here is the patience of the saints.*" Should the lonely captive, after months of darkness in his filthy dungeon, and of torture from his galling chain, sigh in vain for death, and madden at the

horrors of his living tomb,—should his faith fail and he be tempted to recant, that he may escape thence, and once more behold the faces of those he loves,—should Satan thus allure him to his undoing, it may be well for him to remember “*the smoke of that torment that ascendeth up for ever and ever,*” and their torment who, receiving the mark of the beast, “*have no rest day nor night,*” throughout eternity; so will he be emboldened to say, with the martyr Eleazar,* “though for the present I should be delivered from the punishment of men, yet should I not escape the hand of the Almighty, therefore I am content to suffer these things because I fear Him.” Seasons of fiery trial, such as we are led by this prophecy shortly to expect, require strong motives and forcible warnings, to quicken faith, support patience and compel endurance.

13. “*And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth.*” Though all saints are assured that “to be absent from the body is to be present with the Lord,” yet there is, in these words, a moment given to the victims of the

* Maccabees.

coming massacre. “*They will rest from their labours,*” and escape the great day of wrath so shortly to follow. “He that overcometh, to him will I give power over the nations.”

14—16. This paragraph describes the ingathering of the harvest—the good seed who are the children of the kingdom. The Lord is represented as holding the sickle in His own hand. Though the work will doubtless be done by wicked men, the Lord will be present to overrule. We conclude the harvest to be the same as the slaughter of the witnesses; and it is evident, from succeeding verses, that the righteous are taken away from the evil to come; this being the last of their recorded trials.

17—19. “*And another angel came out from the altar, which had power over fire.*” The angel coming from the altar may embody the pious indignation which demands vengeance on the blasphemous offering of the mass presented as an atonement at Babylon’s altars. The second beast is said, elsewhere, to make fire come down from heaven; and here the minister of God’s Providence, who has power over fire, comes to take retributive justice. This is the day of recompense for the slaughter of the witnesses, alluded to in Isaiah lxiii. ; when Christ is

represented as coming from Edom,* (a name figurative of a false church,) "with dyed garments from Bozrah." The exclamation, "I have trodden the winepress alone, and of the people there was none with me," seems to point to the recent ingathering of the harvest, when all His flock was swept from off the earth, and of the nations there were none on His side.

20. "*And the winepress was trodden without the city.*" Beyond the precincts of the beast's domain—beyond the ten western kingdoms of Europe. "*By the space of a thousand and six hundred furlongs.*" This is the measure of Palestine. We have seen that the predictions of the sixth trumpet, (chap. ix. 14—19,) point to bloody wars in countries to the north of the Holy Land,

* Kimchi says, "According to the words of our Rabbins, in the book of Rabbi Meir they found it written, 'The burden of Dumah is the burden of Rome.'" Jerome mentions that "the Jews by Idumea or Edom understand Rome;" and Raymond Martin says, "The Jews call the Romans the sons of Esau." In the Talmud the Romans are frequently called "Sons of Esau, Edom, or Seir," and Rome is called "Mount Seir." Rabbi Solomon says, "The kingdom of God shall not be perfect till He hath taken vengeance on Esau," and adds, in a note, "this Esau is Rome."—"Isaiah Unfulfilled," by the Rev. R. Govett."

when the apostate Greek is to be made a scourge to the apostate Latin. With various short periods of peace, and other interruptions, it is probable that these wars in the East will continue (taking a southern direction) till they terminate in the slaughter described in this verse—a slaughter synchronising with the pouring out of the seventh vial at the battle of Armageddon, described in chap. xix. 15, when the King of kings appears on the awful scene, treading the winepress of the fierceness of His wrath. As a consequence of this interpretation, it should be borne in mind that all the vials of wrath are necessarily poured out between the harvest and the vintage. In other portions of this prophecy where one vision displays the grand outline of events, succeeding chapters give the details; in like manner, here, the sacred writer hastens from recording the fiery trial—"the judgment which must first begin at the house of God"—to describe the day of the Lord's vengeance, and the year of recompense for the controversy of Zion—when "the land shall be soaked with blood, and the dust made fat with fatness." In Isaiah (chap. xxxiv.) we find an ample description of these terrific scenes; and as the Papal states—whose length is also 1600 furlongs—are there plainly

delineated, we must suppose, from various corresponding descriptions, that before the beast and the false prophet are gathered together with the dragon, without the city, at the battle of the great day of God Almighty, the regions of the Campagna di Roma "will become burning pitch, and the dust brimstone, and the smoke thereof will go up for ever." Thus shall the plagues of Rome, *within* and *without* the city, rapidly succeed each other, and she be utterly burned with fire. Succeeding chapters render this clear, by pointing to *other portions* of the territory of the beast, upon which the Lord will "rain snares, fire and brimstone, and an horrible tempest." For the ten kingdoms themselves escape is impossible: how then can we avoid concluding under a similar doom the daughter colonies they have reared under their Popish yoke, and fettered and degraded by their Popish laws?

CHAPTER XV.

In the last chapter a summary account is given of the destruction of the beast, in this we behold the joy manifested in heaven on account of it. The

saints who, in former times, had suffered cruel persecutions, whose souls were represented in the opening of the fifth seal as crying for vengeance on the enemies of God and man, are now seen in triumph, together with those recently reaped at the harvest, praising the Lord Almighty that His judgments, (though long delayed,) are at length made manifest.

1. "*And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.*" In these days of Rome's advancing power, what becomes of the flattering illusions of those expositors that have described the slaying of the witnesses as already *past!* — the vials of wrath as already *poured out!** "Where are now your prophets who prophesied unto you, saying, The king

* "The most striking feature of the new political combination which will soon encompass the world, is the favour with which the Popish principle is regarded everywhere. The fact is ominous for all nations. We see plainly that the Concordat in Austria will raise the Popish influence to a pitch of which Rome has never dreamt since the barbarous times of her power when she put her heel on the necks of Emperors and Kings. The example of Austria will be followed voluntarily by all the States of Italy (except Piedmont) or else be enforced by bayonets." — *Gavazzi's Free Word, March 22, 1856.*

of Babylon shall not come against this land?" There are some, who when they hear that the Church "must suffer many things," like Peter begin to rebuke, and say, "that be far from thee; this shall not be unto thee;" but soon their delusion will end, and they be severally compelled to the sorrowful admission, "When I looked for good, then evil came unto me; and when I waited for light, there came darkness." The faith and patience of the saints are still to be tried, and the widowed Church, in the prospect of her hour of temptation, may take up the language of her Lord, "I have a baptism to be baptised with, and how am I straitened till it be accomplished." When, however, the vials are poured forth, "the Lord's judgments will be made manifest." Then shall they say, "the Lord executeth judgment for the oppressed: the Lord looseth prisoners; the way of the wicked he turneth upside down." As yet, the prisoners are not loosed; the dungeons of Rome, Florence, Naples and Austria, are filled with them.* "The wicked compasseth the

* "Never, at any period, have the dungeons and the galleys been more crowded with political offenders, never has the number of exiles been more considerable, the surveillance of the police more strict, or the state

righteous, and evil judgment is uppermost in the earth." "The sun of righteousness is darkened : the moon withholds her light." Rome is still "the Lady of the kingdoms, given to pleasures, dwelling carelessly, saying, 'I shall be a lady for ever, and shall not sit as a widow, neither shall I bear the loss of children.'"

2. The "*sea of glass*" on which the glorified martyrs stand, is in contradistinction to the troubled sea, out of which the beast arose, and is emblematical of the purity, peace and consistency which spring from true Christian principles. "*Mingled with fire.*" The fire of persecution is a necessary ingredient in the purification of the saints. "*Them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name.*" Though these terms cannot be positively defined, they plainly allude to temptation direct and indirect, which has been encountered

of the people more distressing. What is now passing in Parma is beyond belief."—*From the State document drawn up by Counts de Cavour and de Villamarina, and presented to the Plenipotentiaries of France and England.*

From a tabular statement which has just been published, we learn that the political executions in Italy, from 1831 to 1854 inclusive, amounted to no less than 6773!! "The land is defiled with blood."

and repelled, individually and politically, by those who are counted worthy to escape the things that are coming upon the earth.

3. "*They sing the song of Moses.*" Wherefore the worshippers consist of converted Jews, as well as of Christians.

5—7. At the expiration of the 1260 years of the reign of the beast, the temple of the tabernacle is opened in heaven, as before mentioned, in the day of the voice of the seventh angel, to show that the mystery of God is finished, and that His judgments are about to be developed.

8. "*And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.*" The astounding effect of the vials of wrath causes the suspension of all public worship, while the smoke of God's wrath overpowers the smoke from the bottomless pit, and destroys its effects. The earth must first be cleared from the service of the beast before it can resound with the praises of God.

CHAPTER XVI.

The pouring out of the vials being future, we must speak not confidently but reverently of their glorious results. They are all to be poured upon Rome, on the ten kingdoms subject to her authority and, probably, on their colonies.

1. "*And I heard a great voice out of the temple.*" Daniel predicted that the great words of the voice of the little horn should speak against the Most High, and wear out the saints of the Most High for 1260 years; but when that fearful period has elapsed "*a great voice*" shall proclaim retribution, and they shall take away the dominion of the beast to consume and to destroy it unto the end.

2. THE FIRST VIAL.—"*And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.*" The first plague is distinctly confined to those who have the mark of the beast and worship his image.

3. THE SECOND VIAL.—"*And the second angel poured out his vial upon the sea; and it became as the blood of a dead man; and every living soul died in the sea.*" "The sea" refers to the vast

concourse of European nations, out of which the Papal beast arose. “Oh Thou that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy covetousness.”

4. THE THIRD VIAL.—“*And the third angel poured out his vial upon the rivers and fountains of waters ; and they became blood.*” “*The rivers and fountains of waters*” are the fountains and streams of education. These have been poisoned by Rome’s doctrines, and are now mighty torrents of evil flowing over into all lands. Such are Maynooth ; Stonyhurst ; the National Schools in Ireland : and, besides our own Universities, numerous Popish and Puseyite establishments in England, many of which receive Government support.* On

* “Every one who knows anything of Irish affairs must be well acquainted with the Ribbon conspiracy which has so long been THE great curse of Ireland. It is a patent fact that the most atrocious murders are perpetrated in broad daylight, in the most public spots, in the midst and in the presence, of a whole population. No one presumes to stir in behalf of the doomed victim, or ventures even to assist in arresting the murderers after their bloody deed has been accomplished.—Whether this apparent apathy on the part of the people be the result of approbation, or whether it be the result of fear, is often questioned. It probably is sometimes the result of one, sometimes of the other, as the case may be—as the victim may have happened to be popular

the Continent, where the Bible is suppressed, the fruit of such teaching will be again displayed on a grand scale, as it was foreshadowed in the French Revolution of 1789. The murderous doctrines of

or unpopular. The history of these deeds of blood is most curious and instructive. They are known beforehand to the whole Romanist inhabitants below a certain rank, in the neighbourhood where the deed is to be done; and farmers and labourers often ostentatiously show themselves at a distance from the scene of action, in order that, if suspected of being the assassins, they may be able to prove an *alibi*. These deeds are not looked upon by the people as murders—they are regarded very much in the same light as a public execution is regarded in this country. When the dread Ribbon tribunal has sent forth its decree, who will dare, who believes that he ought, to interpose between the culprit and the sentence? Neither sex, nor age, nor rank, nor wealth, is spared; all who live in Ireland, and give offence to the Ribbon laws, are liable to be doomed, without hesitation and without remorse. The Irish Popish bishops and priests are, we affirm, the abettors of the Ribbon system. Let them prove the contrary if they can. The one single fact that they might withhold absolution, under all circumstances, from the murderers, proves their guilt beyond dispute. Where then, we ask, is this priesthood educated? Under whose auspices are these men brought up? Who are the abettors of the worst of crimes? Would not the state be justified in eradicating, or in purifying any educational establishment, even though self-supporting, where the teaching was productive of such frightful results? It is not a question of doctrine or of discipline, or of any peculiar form of religious

Liguori and Dens, taught, in varied forms and disguises, in all Jesuit Schools and Colleges, must produce bloodshed ; and the assassin's knife, thus placed in the hands of youth, in time be turned against the breasts of their teachers. Popery, through its absurdities and its suppression of Scripture, gave rise to the school of Voltaire, and that school, by its infidel teaching, to the Robespierres, Dantons, Murats, Barréres and St. Justs of the French Revolution. The priests of Rome were the first victims of what they themselves had been the occult cause. We may expect similar results to spring from Red Republican and Socialist confederacies, preparing now to carry into practice the

worship, but it is simply a question of public morals and public safety. We unhesitatingly then answer, that any institution of which these are the undeniable fruits ought to be put down by law. But with a perversity which too often marks the policy of this age of progress, this very institution, this College of Maynooth, is the special favourite of this Protestant state ; the ministers of no other religious denomination are educated at the expense of the country : the Popish priests, to whom the prolonged duration of the Ribbon system may be exclusively attributed, are alone singled out to be nurtured and trained at the public charge, to defy and mock the hand which feeds them, and to spread terror and dismay from one end of the island to the other."—*Morning Herald.*

bloody tenets they have imbibed ; and it would appear that the Inquisitors, Ecclesiastics and Dignitaries of the Church of Rome are to be made to drink the bloody potion they have themselves been preparing for others, even as the slaughter of the Huguenots prepared the way for the reign of terror.* The expressions, again, are not inapplicable

* In Central and Southern Italy there has existed for years a certain sect known as the *Sanfedesti*, or Defenders of the Faith. That sect, organised after the fashion of a secret society, and under the denomination of *Cattolica Apostolica Società dei Sanfedesti*, is placed under the patronage and protection of the police ; and its avowed object is the defence of the "throne and the altar," to be attained by the extermination of the Liberals by all the means in its power. The following is the form of oath taken by every new brother on his admission :—

" I, N. N., in the presence of the Almighty God,—Father, Son, and Holy Ghost,—of the ever immaculate Virgin Mary, of the whole celestial court, and of thee, honoured father, swear to let my right hand be cut off, my throat cut, to die of hunger amid the most atrocious torments, and I pray the Lord God Almighty to condemn me to the eternal pains of hell, should I betray or deceive any one of the honoured fathers or brethren of the Catholic Apostolic Society, in which I, this moment, enroll myself, or should I not scrupulously fulfil its laws, or not render aid to my brothers in need of it.

" I swear to hold firm in the defence of the holy cause which I have embraced, not to spare any individual belonging to the infamous gang of Liberals, whatever be his birth, parentage, or fortune, not to have pity for the

to the invasion and destruction of a country, which has perverted the seats of learning and the institutions of science, for which it has been distinguished, with the blasphemous figments of Rome, and must therefore be a partaker of her plagues. “Even so, Lord God Almighty, true and righteous are Thy judgments.”

8—9. THE FOURTH VIAL.—“*And the fourth*

tears of infants or of the aged, and to shed, even to its last drop, the blood of the infamous Liberals, without regard to sex or rank.

“Finally, I swear implacable hatred to all the enemies of our holy Roman Catholic religion, the only true one.”

The execrable association, whose bond of union is such an oath, is said to be recruited from among the dregs of the population,—vagabonds, spies of the lowest caste, liberated convicts, brigands, thieves, and, in a word, all that is most vile and criminal in the country. Strong in the support of the police, from which it expects in every case impunity, and, in some, even reward; the *Sanfedesti* Society, while occupying itself zealously in the pursuit of its main object, the extermination of the Liberals, by no means neglects private interests. Is a jealous husband or a troublesome creditor to be got rid of, or any other obstacle to the gratification of passion or cupidity to be removed, the remedy is at hand, and the duty of exterminating an infamous Liberal is the excuse and justification for crime. The society is an asylum where a malefactor may be protected, and to which he may resort whenever he has cause to apprehend the pursuit of justice.—*Watchman*.

angel poured out his vial upon the sun ; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues : and they repented not to give him glory."

These verses describe a terrible despotism, maintained either by a foreign invader, or by Papal sovereigns. The wretched victims of this fearful rule, maddened by tyranny, and uninstructed in Scripture, blaspheme the name of One whom Anti-christ has identified with Satan by arraying Him in his hellish attributes. Something very similar to this is now taking place in the Papal States, and in the despotic governments of Naples, Tuscany and Austria.

10—11. THE FIFTH VIAL.—“*And the fifth angel poured out his vial upon the seat of the beast ; and his kingdom was full of darkness ; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.*” There is described here some heavy judgment falling on the Papal states, and involving, in all probability, the destruction of Rome. In that city darkness, spiritual and mental, has always prevailed ; but a darkness beyond our present conception is predicted

here. Darkness and torture are constantly resorted to by Rome, whenever she has the power ; now in her turn she is made to endure that agony she has so freely inflicted on others ; but blasphemy, not repentance, is the result.

12. THE SIXTH VIAL.—“*And the sixth angel poured out his vial upon the great river Euphrates ; and the water thereof was dried up, that the way of the kings of the east might be prepared.*” Futurity alone can explain this verse, though it has been a subject of many unsatisfactory discussions.

13. “*And I saw three unclean spirits like frogs.*” The harlot having been burnt by fire, Satan has recourse to fresh miraculous agency, to supply the place of the intoxicating cup full of abominations, with which she made all nations drunk. This future exhibition of Satanic power, we cannot prematurely interpret. “*Come out of the mouth of the dragon.*” In the person of the dragon reappears the spirit of the old Roman empire in the Eastern branch, comprised in the Greek Church. Its headship was assumed by Peter the Great, who arrogated to himself that double capacity of Cæsar and Pope, which has ever since been accorded to his successors. “The law of the Czar is the will

of God."* Though possessing latent power, this head has not attracted prophetical notice during the 1260 years of Western rule; but now, at the expiration of the period assigned to the beast, the dragon, who "gave him his power, and his seat, and great authority," again comes forward on the stage, with all his former characteristics. These begin to be displayed under the sixth trumpet. Extension of territory attended the progress of the Roman eagles, and is the object of pursuit to the Russian. In both cases "where the carcase is, there will the eagles be gathered together." Such a carcase, like Judæa of old, apostate Christendom has become. "The traditional policy of Russia points at nothing less than the revival in herself of the old Roman dominion both of the East and the West, as well temporal as spiritual; in other words, the subjugation of the whole ancient world."† Though Russia is a regular monarchy, its rulers have resembled a succession of military chiefs, and aggression is its policy. Much has of late been said respecting a union of Russia with Rome. "*And out of the mouth of the beast, and out of the mouth of the false prophet.*" It may be supposed

* Codex Milit:

† Morning Herald.

that the connexion is so intimate between the two, that distinct emblems of each would not be required. “Popery has reached its climax in Jesuitism, in which the evil spirit seems to have become incarnate, exercising all his terrible attributes as a seducer and destroyer of the human race.”* But the false prophet “deceived them that had the mark of the beast, and them that worship his image,” and is thus identified with Jesuitism. The Jesuits only make use of Popery as the system above all others suitable and convenient for their purpose. Could one more diabolical be found, to that they would attach themselves. But “the smoke which ascends from the bottomless pit” can exist in no atmosphere so congenial as that of the Vatican.†

* The Bulwark.

† “But are the Jesuits, (such casuists and philosophers as we find them from their writings,) really bound in heart and soul to Pope and Popery? We answer, No; but only so far as by means of them they can advance themselves, and extend their power and influence over the world. It is not Popery merely as the religion of the Papacy which they advocate, but Popery as the most delusive and destructive system of faith, and therefore affording the greatest scope for the gratification of the corrupt and sensual propensities of the human heart, under the cloak and sanction of religion. But they have shewn themselves to have no scruple at sacrificing both Pope

Christians as may have aided them in regaining the land of their fathers. A vast army of many nations, as a cloud covering the land, headed by the princes of Rosh, Mesech and Tubal, will attack them, and be defeated in a miraculous manner. This takes place after the destruction of Rome. Gog, as the leader of the forces of antichrist, occupies a distinguished post, and is thus addressed by the Almighty Himself,—“Art thou he of whom I have spoken in old time, by my servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them ?” We observe that the dragon, the beast, and the false prophet are engaged in this war ; and it may not be out of place to notice that it has more than once been rumoured that the Pope, feeling the uneasiness of his position in the Eternal City, has had it in contemplation to remove to Jerusalem. At the great gathering at Rome, in 1854, to ratify the edict of the Immaculate Conception, the Pope is said to have held a secret meeting at the Vatican, when it was suspected that a discussion on this point took place; for shortly after, (in 1855,) a proposition was made to him to leave Rome for ever, and establish himself at Jerusalem. The Abbé Mishon argues, in a pamphlet, the removal of the

Popedom to Jerusalem, asserting that the glory of an Eastern apostolate has long been thought desirable by Pius IX., whose favourite scheme it is to unite the Eastern and Western Churches. The union of the Greek and Latin apostacies, represented by their heads, Russia and Rome, bent each on the annihilation of Scripture, may form the final triumph of antichrist, by that extermination of Protestant witnesses which the eleventh chapter describes. The slaughter of the witnesses precedes the battle of Armageddon by some years, for judgment must first begin at the house of God. Next ensues the sudden and speedy destruction of Rome, when the countries of the beast are scourged by northern nations. But the evil powers will be again confederated, and collect their united forces in the Holy Land.

17. THE SEVENTH VIAL.—“*And the seventh angel poured out his vial into the air.*” This last vial is poured out on Satan’s realm. He is “the prince of the power of the air; the spirit that now worketh in the children of disobedience.” Against him we daily pray, “Deliver us from the evil One;” “For we wrestle not against flesh and blood, but against principalities and powers; against the rulers of the darkness of this world, against spiritual wickedness

, in *high places*." When the seventh vial is poured upon those invisible evil spirits, which, like a pestilential atmosphere, surround our fallen planet, then will the mystery of God be finished and principalities and powers be spoiled. "How art thou fallen from heaven, O Lucifer, son of the morning; how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will ascend above the heights of the clouds, I will be like the Most High." Now is fulfilled the promise given in Paradise that the seed of the woman should crush the serpent's head. There is a consistency in supposing that the vials of wrath would clear the air infested by the evil ones, before the descent of the Lord of hosts. "Let God arise, let his enemies be scattered; let them also that hate Him, flee before him. As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the presence of God." "*And there came a great voice out of the temple of heaven, from the throne, saying, It is done.*" This is the fulfilment of the oath of the angel clothed with the rainbow, who, in reference to the unwritten thunders from the Vatican, sware by Him that liveth

for ever and ever, that in the days of the voice of the seventh angel, the mystery of God should be finished ! These blessed words are a sequel to others heard on Calvary,—“It is finished,” concluded His expiatory sacrifice, who was in all points made like unto His brethren. “*It is done*” was uttered from the throne in heaven, when that which was behind of the afflictions of Christ was filled up by the members of His body, the Church.

18—21. The grand scene which winds up the present dispensation is described in various parts of Scripture. In the Apocalypse we find it in the records of the sixth seal, at the end of chap. vi. ; of the seventh trumpet, at the end of chap. xi. ; of the treading of the winepress, at the end of chap. xiv. ; of the seventh vial, at the end of chap. xvi. ; of the war with Him that sat on the white horse, at the end of chap. xix. :—all of which belong to the same cluster of events. These, together with the pouring out of the vials, will occupy we may suppose, the seventy-five years mentioned by Daniel, which are to succeed the 1260 years of Papal thralldom. Of a period giving full scope for the occurrence of numerous judgments, various phases are presented. The time of great trouble commences with the second woe or sixth trumpet—(the cause of all the

coming woes having been the smoke which issued from the bottomless pit, at the first woe or fifth trumpet, which darkened the sun and the air.) In the second woe trumpet, (the period of time on which the world is entering,) are included the slaying of the witnesses, a great earthquake in one of the ten kingdoms, and the commencement of a series of destructive wars, graphically described in Jeremiah 1. :—“Behold, a people shall come from the north, and a great nation, and many kings shall be raised up from the coasts of the earth. They shall ride upon horses, every one put in array, like a man to the battle, *against thee, O daughter of Babylon.*” And to show that *professing* Christians will not escape if allied with Babylon, a warning is given in the same words,—“Behold a people cometh from the north country, and a great nation shall be raised from the sides of the earth ; they are cruel and have no mercy, they ride upon horses set in array as men for war *against thee, O daughter of Zion.*” (Jeremiah vi.) After the harvest, (chap. xiv. 16,) the seventh trumpet sounds, the seven vials are poured out on Rome and the ten kingdoms in allegiance with her ; they include the judgments described in chap. xviii., which fall on the countries that are to receive of her plagues. Still the right-

eous rejoice, for the Lord reigneth, and the ark of His testament is seen. The fire that goeth before Him removes the darkness. The lightnings of His wrath enlighten the world. The mystery clears. "Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea." The dragon, the beast, and the false prophet gather together at the great battle of Armageddon. "Every feathered fowl, and every beast of the field is assembled to eat the flesh of the mighty, and drink the blood of the princes of the earth." A sword is called for against Gog, and every man's sword shall be against his brother. The King of kings and Lord of lords comes in the clouds with power and great glory ; His throne is like the fiery flame, and His wheels as burning fire ; thousand thousands minister unto Him, and ten thousand times ten thousand stand before Him. Clothed in a vesture dipped in blood, He treads the wine-press of the fierceness and wrath of Almighty God. The kings of the earth and the rich men, and the captains and the mighty men ; every bondman and every freeman, hide themselves in the dens and in the rocks of the mountains, and cry to them, "fall on us and hide us from the face of Him that sitteth on the throne, for the great day of His wrath is

come, and who shall be able to stand?" The great earthquake succeeds, and the beast, and they that received his mark, and that worshipped his image, are cast alive into a lake of fire, burning with brimstone. This, we may divine, is somewhat the order of events given in the different visions of the last day.

(Isaiah ii., 10—22. Is. xiii., 6. Is. xxiv., xxxiv., Zech. xiv. Mal. iv. Matt. xxiv. 27. Luke xxi., 25. Acts i., 11. 1 Thes. iv., 16. 2 Peter iii., 10. Jude xiv.)

CHAPTER XVII.

The chapters xvii., xviii. and xix. contain more minute details of scenes comprised in the grand outline already given. The angel returns to discuss and explain to St. John the vision he has already beheld with wondering awe. The whole is a recapitulation, but it enlarges chiefly on the last days, and exhibits Rome, when her iniquity was come to the full, rather than during the earlier period of her baneful career.

2. "*The inhabitants of the earth have been made drunk with the wine of her fornication.*"—The success of the sorceress is to be the greatest,

and the infatuation of her dupes most complete, as her end draws near. Of this England, in the nineteen-teeth century, affords a melancholy illustration.*

3. "*So he carried me away in the spirit into the wilderness ; and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.*" The true Church was driven by persecution into the wilderness. But though the harlot's seat is placed in nature's paradise, yet so destructive are the effects of her laws, so ruinous her policy, so complete the lethargy and supineness her system engenders, that it is now surrounded by the Campagna di Roma,

* Our leading statesmen have long sought to obtain from Parliament a Romish Church Establishment for Ireland first, and then for England. When Lord John Russell advocated the endowment of Maynooth in 1845, he observed that the same arguments which justified Maynooth would justify a Romish Church Establishment also. They dare not approach this subject in a direct manner, but prepare for their scheme by various preliminary movements. They endow Maynooth, they give the priests settled incomes as chaplains in our prisons, our ships, and our garrisons. All this they do with the ulterior object of furnishing themselves with the argument that the Catholic Church is established in a dozen different ways, and that therefore it is absurd to object to that which is but the essential development of a condition of things already existing.

a wilderness infected by the notorious malaria of the Pontine Marshes. “*And I saw a woman sit upon a scarlet coloured beast.*” The beast is the same as in chap. xiii., but the increased idolatrous worship of the female divinity is here represented. The Virgin is but a reproduction of the Venus, the Juno, the Vesta of the ancient Pagans, all derived, (as the learned author of “The Moral Identity” has ably proved,) from the same original, the far famed Queen of Babylon.* “*Full of names of blasphemy.*” In chap. xiii. the blasphemy was on the heads, inasmuch as it proceeded from the Pope and his ecclesiastics ; but now the whole carcase of the beast is full of it. This signifies the fatal spread of blasphemous doctrines through the body politic, a result brought about by the persevering efforts of the Jesuits to poison the streams of education, and harden the young in villainy.

4. “*And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls.*” We learn from recent accounts

* See “The Moral Identity of Babylon and Rome,” by the Rev. Alexander Hislop, a very learned dissertation, displaying on the one hand the deepest research, while, on the other, its clear and interesting style will commend it to ordinary readers.

that the Queen of Spain presented the plaster cast of the Virgin of Monserrat, with a costly mantle of velvet covered with gold and jewels of great value, and sent the Duchess of Noblejat to invest the image. The robe was to be placed on the doll's shoulders with great pomp and ceremony. The mother of the present Empress of France, also, presented to the Virgin, a magnificent coronet of jewels, on her return to Spain, after her daughter's nuptials.

6. "*And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.*" The mind of the Apostle was overwhelmed with awe and astonishment at the monster of iniquity presented to his view, and the gigantic system of cruelty which supported it. But the angel hastened to explain to him its origin and end. The one, the bottomless pit; the other, perdition.

7—8. "*The beast that was, and is not, and yet is.*" "*That was,*" under the old Roman empire: "*and is not,*" from the reign of Constantine, when persecution ceased, till the rise of the Papacy. "*And yet is,*" during the long night of Popery.

9. "*Here is the mind which has wisdom.*" Every

encouragement is held out, not only to the perusal, but to the study of this prophecy. The seven hilled city is again described.

10. "*And there are seven kings: five are fallen.*" The five persecuting empires that preceded Rome were Assyria, Persia, Greece, Egypt and Syria. "*And one is.*" Imperial Rome, which is the sixth head. The Pagan Emperors continued to the reign of Constantine. "*And the other is not yet come; and when he cometh, he must continue a short space.*" The line of Greek Emperors, continued from Constantine, had proceeded from the dragon or imperial Rome, and in after years remained in a state of latent superstition shrouded in the Greek Church, which was one of the iron legs of Daniel's great image. But at the end we again find the dragon mentioned, (chap. xvi., 13,) who then can have but a short time to continue. We hence consider this much disputed seventh head to be the present head of the Greek Church, the Eastern branch of the dragon's territory, which, having escaped prophetic notice, had "*not yet come,*" but had remained in a barbarous obscurity, ready to be revealed at the last time. The seventh head, therefore, which is but to continue a short space, is the Czar of Russia, the head of the Greek Church, the Eastern

and sister branch of the apostacy, now discovering, through his eagles, the military prowess of the dragon's standard of Imperial Rome, with a Cæsar's lust of conquest.

11. "*And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.*" This is clearly the Popedom, which partakes of the evil nature of the seven. "*That was,*" as a persecutor of Christians under the Pagan emperors, "*and is not,*" during the reign of Constantine and a few of his successors; but "*yet is,*" in the person of the Popes; while the question of identity is entirely settled by the concluding words —"*goeth into perdition*"—words which had previously been applied to the Papal beast.

12. The ten Roman kingdoms had not been divided in the time of the Apostle, but were to be formed, and to receive their power at the same time with the beast, as we learn in Daniel vii. 7—8, where the fourth beast, or Roman Empire, is represented with ten horns, "*among whom came up another little horn,*" which unmistakeably represents the Papacy.

13—14. "*These have one mind.*" Whatever wars and disturbances may exist between them, they have this melancholy and fatal agreement that

they give their influence to support that system which arose from the bottomless pit.

15. The vast multitudes of Rome's subjects are here noticed, and include not only the ten original European kingdoms, but their colonies and Jesuit missionary stations all over the world.

16. "*And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.*" There is some consideration needed to explain an apparent contradiction in these verses. The horns are said "to agree, and give their kingdoms to the beast;" and again, on the other hand, "to hate the whore, and burn her with fire." The horns signify kings and kingdoms indiscriminately. Thus while the kings may have one mind with the beast, their subjects may hate the whore, and burn her with fire. This would be done, in our day, by the poor oppressed Italians and others, were they not kept in bondage by their rulers, and by foreign armies. There is reason to suppose that ere the kings of the earth are gathered together at the battle of Armageddon, Rome will be burnt, and her wicked hierarchy destroyed by a burst of popular fury, and that the kings who now use her system as a means of supporting despotism,

shall lament for her, when they shall see the smoke of her burning. For they seem to remain in allegiance with Rome to the end, and are made partakers of her plagues.

17. "*For God hath put in their hearts to fulfil his will.*" The infatuation of Popery so invariably brings temporal ruin on every state that embraces it, and is so contrary, even to rationality, that, apart from religious objections, it would be supposed no intellectual beings would adopt it. Scripture only can solve this enigma. St. Paul, after describing "that man of sin, that wicked," whom Christ shall destroy with the brightness of His presence, says, "Because they received not the love of the truth that they might be saved, *God shall send them a strong delusion, that they might believe a lie.*"—This alone can account for the madness of sovereigns and rulers in the nineteenth century, giving their kingdoms to the beast. The Austrian Concordat is utterly incomprehensible under any other aspect.

18. "*And the woman which thou sawest is that great city, which reigneth over the kings of the earth.*" Rome unmistakeably; none but the children of the father of lies can deny the evident truth of these words in their application to her.

CHAPTER XVIII.

1. Before the final doom of Rome it appears that there is to be a fresh and stronger protest made against her abominations ; the resurrection of the witnesses may possibly correspond with this. The last prediction in the Old Testament relates to the coming of Elijah, before the great and terrible day of the Lord.

2. "*And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen.*" Two falls are ascribed to Rome. The one took place at the Reformation, the other will speedily follow her final triumph. "*And is become the habitation of devils.*" This ever appropriate description is now boldly applied. The Papists who maintain that Babylon fell with ancient Rome, are at any rate, driven to the conclusion, by this verse, that it must be modern Rome that has become the hold of every foul spirit, and the cage of every unclean and hateful bird.

3. "*For all nations have drunk of the wine of the wrath of her fornication.*" "*Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken : the nations have drunken of her wine ; therefore the nations are mad.*" (Jer. li.)

4. "*Come out of her, my people.*" Flee out of the midst of Babylon, and deliver every man his soul, be not cut off in her iniquity ; for this is the time of the Lord's vengeance, He will render unto her a recompense. Forsake her and let us go every one into his own country." This has frequently been applied to Papists as a call to conversion ; it is rather a warning to Protestants to flee the countries infected by Popery—similar to that given by our Saviour to His disciples, "When ye shall see the abomination of desolation, standing where it ought not, then let them which be in Judæa flee to the mountains."

5. "*For her sins have reached unto heaven.*" "For her judgment reacheth unto heaven, and is lifted up, even to the skies." (Jer. li. 9.)

6. "*Reward her even as she rewarded you.*"—"O daughter of Babylon who art to be destroyed ; happy shall he be that rewardeth thee as thou hast served us ! "

7—8. It seems probable that the destruction of Rome takes place under the fifth vial. The anarchy described under the third vial that had brought on the reaction of scorching despotism under the fourth, re-established the harlot so firmly in her throne that she exclaims, "*I sit a queen, and*

am no widow." At length, however, the people, exasperated to madness, suddenly burst through all restraints, give vent to their long stifled hatred, make her desolate, eat her flesh and burn her with fire. A wider extent of country may be included in this one day destruction, for (whatever that period may mean,) it would be no great wonder for the *city* of Rome to be burnt in so short a space. It has been remarked by commentators that history and geology point to the volcanic region of Italy as the source of that fire which, bursting out possibly from the Mount Aventine, shall destroy Rome. But this interpretation overlooks the plain assertion that the idolatrous mother shall be burnt by the children she has corrupted. This will be the first scene in the awful catastrophe, though it is highly probable from Scripture and geological appearances that the *finale* of the *Eternal* city will be submersion in a fetid lake, a supposition favoured by the character of the surrounding country.

9. "*And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning.*" The lamentation of the kings proves that the destruction of Rome and her hierarchies in other cities of her

vast empire, is to proceed from the people,—the *horns* who hate the whore and burn her with fire ; and not from the rulers or sovereigns. In all the ten countries at this day, it is the Court and the Church that support the Papacy. The masses are only kept under by priestly tyranny, exercised through unprincipled governments.

10. "*Standing afar off for the fear of her torments.*" The sovereigns infected by Romanism, who, under the fourth vial, scorched men by their despotism, now grieve for the fate of the Eternal city. They fear to show their attachment to her despotic system, lest they should participate in her ruin, by drawing on themselves the torrent of revolutionary fury.

11. "*And the merchants of the earth shall weep, and mourn over her.*" These are they who traffic in the sale of indulgences, who gain countless sums of money on the plea of relieving souls from the flames of purgatory ; who deal in images, little wooden gods, and daubed pictures ; who pretend to create the Everlasting God out of a mixture of flour and water !

12. "*The merchandize of gold, and silver, and precious stones, and of pearls.*" As a recent example,—the Queen of Spain, on the 8th December,

1854, presented the Pope with a magnificent tiara, containing 9000 brilliants, and valued at 1,200,000 reals.

13. "*Odours and frankincense.*" for the incense. "*Wine,*" for the priests only. "*Oil,*" for extreme unction. "*Fine flour,*" the wafer. "*Bodies and souls of men.*" The former enslaved and incarcerated in strongholds; the latter sold in masses for purgatory, and indulgences to sin,—No money, no mass.

15—16. These are the lamentations of Rome's agents at finding their system of imposition overthrown. By "*their standing afar off,*" may be meant their refraining from an open avowal of their connexion with Rome, through fear of the vengeance of the horns. Having slain those who would not receive the mark of the beast, (chap. xiii. 16,) they are now afraid of discovering it on themselves, lest the horns should eat their flesh, and burn them with fire.

17—19. "*For in one hour so great riches is come to nought.*" There is an especial reference here to the city of Rome itself, respecting which every word of this prophecy will be strictly fulfilled. Still its destruction will not involve the annihilation of its system. The whole bearing of the subject is

more extensive, and has reference to the countries composing Babylon the Great, of which it is said "her cities shall be a desolation." *And every ship-master and all the company in ships and sailors and as many as trade by sea stood afar off.*" Amid the wide-spreading destruction threatened, a glance is given at England, which the Old Testament prophecies elucidate. There we find her fate clearly and affectingly described, through her prototype Tyre, in words far too significant to have their full meaning exhausted in their primary application. Indeed the Old Testament would lose much of its beauty and interest were its predictions confined to the ancient cities ; and we have sufficient precedents in the writings of the Apostles to warrant a double and secondary application. In Tyre we find described what England was, what she now is, and what, from present appearances, we have every reason to believe she will become. During the reign of George III., and up to the ever-to-be-lamented year of 1829, we may say of England, "Thou sealest up the sum full of wisdom and perfect in beauty ; there is no secret that they can hide from thee ; with thine understanding thou hast gotten thee riches, and by thy trafic thou hast increased thy riches." In allusion to the number of

eminent men of which England could boast, and to her great spiritual advantages, it is allegorically said, "Thou hast been in Eden, the garden of God, every precious stone was thy covering,"—in reference to her wide-spreading missions, "Thou art the anointed cherub that covereth,"—and, in allusion to her fall, "Thou wast perfect in thy ways, from the day that thou wast created," (the period of her Protestant establishment,) "*till iniquity was found in thee.*" In the language of George III. and his son, the Duke of York, "the dreadful consequences of the R. C. emancipation, and the repeal of the Test Act, are no less than the complete overthrow of our happy constitution, the iniquity which will sink us."

"Who hath taken this counsel against Tyre, the crowning city, whose merchants are princes, whose traffickers are the honourable of the earth? The Lord of hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honourable of the earth;" "for the *leaders* of this people cause them to err, and they that are led of them are destroyed." "Thy *rowers* have brought thee into great waters, the east wind has broken thee in the midst of the seas." In allusion to the extensive emigration consequent on misrule, it is

predicted, “Her own feet shall carry her afar off to sojourn.” “How art thou destroyed that wast inhabited by seafaring men, the renowned city which was strong in the sea ! The suburbs shall shake at the sound of the cry of thy pilots. Behold, I will bring strangers upon thee, the terrible of the nations. Thou shalt die the death of the uncircumcised by the hand of strangers.”

20. “*Rejoice over her, thou heaven, and ye holy apostles and prophets ; for God hath avenged you on her.*” “Then the heaven and the earth, and all that is therein, shall sing for Babylon, for the spoilers shall come unto her from the north.”

21—23. Though Rome has always been sternly opposed to science, and to all studies which improve the reasoning faculties, yet she has ever patronized the fine arts, and has degraded music, painting, sculpture and architecture, to the vilest uses. For the abuse of these she will be judged. “The day of the Lord shall be upon every high tower, and upon all pleasant pictures ; and the idols He shall utterly abolish.” The lighting of candles is a part of the idolatrous ceremonial of Rome.

24. “*In her was found the blood of prophets, and of saints, and of all that were slain upon the earth.*” To the same effect spake our Lord—“that

upon you may come all the righteous blood shed upon the earth :” “all these things shall come upon this generation.” *In her*—in the generation of vipers that come of their father the devil, a murderer from the beginning—was found that righteous blood.*

CHAPTER XIX.

1—10. This is the concluding song of triumph often begun,—as on the sea of glass,—but not ere this completed. Now the great whore is judged, the Lord God Omnipotent reigneth, and, with rapture, all again and again sing Alleluia.

11. “*And I saw heaven opened, and behold a white horse.*” After a long interregnum of nearly 2000 years, the white horse, and He that sat on him, reappear in heaven. In the apostolic age He went forth conquering and to conquer: but never until now has victory appeared on His side. To the despairing view of short-sighted mortals, a long series of defeats have been presented. Satan had given the kingdoms of the world, and the glory of

* See Appendix.

them, to whomsoever he willed. But now the Lord cometh with ten thousand of His saints, to execute judgment upon all.

13. "*And he was clothed with a vesture dipped in blood.*" The first coming of Christ was the acceptable year of the Lord; His second, the day of vengeance of our God. "Who is this that cometh from Edom," exclaimed Isaiah in a vision, "with dyed garments from Bozrah? Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?" He is answered, "I tread down the people in mine anger, and make them drunk in my fury, and their blood shall be sprinkled on my garments, and I will stain all my raiment: for the day of vengeance is in mine heart, and the year of my redeemed is come." To this period apply the sublime words spoken by God, through His servant Moses; "If I whet my glittering sword, and mine hand take hold on judgment, I will render vengeance to mine enemies, and reward them that hate me: I will make mine arrows drunk with blood, and my sword shall devour flesh." Ezekiel also, speaking of the false church, says, "Since thou hast not hated blood, even blood shall pursue thee."

15. "*And out of his mouth goeth a sharp sword.*"

"He that receiveth not my words hath one that judgeth him ; the word that I have spoken, the same shall judge him in the last day."

16. "*And he hath on his vesture and on his thigh a name written, King of kings, and Lord of lords.*" "And the Lord shall be King over all the earth ; in that day shall there be one Lord, and His name One."

17—18. This grand battle is supposed to be the same as the battle of Armageddon, alluded to in the last verses of chap. xvi. In it the Lord shall gather all nations against Jerusalem to battle, and shall go forth and fight against those nations, as when He fought in the day of battle ; and His feet shall stand upon the mount of Olives. It also synchronizes with the vintage, (chap. xiv.) when blood came up to the horses' bridles by the space of 1600 furlongs. The same invitation is given to the eagles to gather together over the slain, as is given at the battle of Gog and Magog in Ezekiel. From Daniel we learn that the king of the north is to assail the wilful king, (the same as the beast,) and that, after he had been troubled by tidings from the north and the east, he is to fix his tabernacles between the seas, in the glorious holy mountain, where he shall come to his end. Of the northern

Gog and his army it is declared that every man's sword shall be against his brother, that a great tumult from the Lord shall be among them, that they shall lay hold every one on the hand of his neighbour, and rise up against the hand of his neighbour, and God shall give them a place of graves in the valley of Hamon Gog.

19. "*And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.*" The pouring out of the seventh vial, and the winding up of the age is thus described by Isaiah ; " And it shall come to pass in that day that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth." To the locality, Daniel testifies : " And he shall plant the tabernacles of his palaces between the seas, in the glorious holy mountain : yet he shall come to his end, and none shall help him."

20. Though we have, in the preceding chapter, rejoiced over the destruction of Rome and its ecclesiastical system, yet we here find the beast and the false prophet united, in the very last scene, against Him that sat on the horse. We gather from this that the poison of Jesuitism has so deeply pervaded every country, that the political empire of the beast

still maintains its warlike attitude against the King of kings, after the dethronement of the harlot. The Jesuits have ever sought political power, with a view to the enslaving of mankind. Popish bigotry is merely a means to obtain it, and no other means so adequate could have been devised. Some popular pamphlets, we fear with no good intent, endeavour to prove that Infidelity is to be the last form of Antichrist. But were Infidelity to succeed the Papacy, the evil however positive, would lessen. The Infidel, with his no God, terrible as he is, has not reached the climax of the Jesuit, who creates a God, the personification of Satan, the author of cruelty such as human nature cannot contemplate, the father of lies, and the patron of theives and adulterers. Infidelity despises miracles and ignores worship. But this verse which contains the last scripture mention of Antichrist, describes him as "*the false prophet that wrought miracles before the beast, with which he deceived them that had received the mark of the beast and them that worshipped his image!*" It is clear therefore that infidelity is not the Antichrist, as Papists and others have maintained. For the beast and false prophet the purgatory they have invented and traded on, does not exist! They are both cast alive into the

the lake of fire, and the smoke of their torment ascendeth up for ever and ever. The remainder of the quick are struck with death, through terror of those words that they had hitherto despised, (Zech. xiv. 12.) It is in this last battle that He whom Melchisedec typified, meets the seed of Abraham returning from the slaughter of the Kings, in the great day of His wrath, and shows Himself to be King of righteousness and King of peace.

CHAPTER XX.

1—3. “*And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.*” After the destruction of the beast and false prophet the devil who deceived them is deprived of all power for a thousand years, and cast into the same bottomless pit, whence he caused

them to ascend. This is probably the same as that deep into which the legion of devils, cast out of the man of Gadara, besought Christ not to send them, lest they should be tormented before the time. This triumphant period—the seventh Chiliasm described by the Old Testament prophets—is briefly alluded to by Daniel. Its date is seventy five years from the termination of the 1260 years, and follows the dethronement of the Babylonian harlot. “Blessed is he that waiteth and cometh to the one thousand three hundred and thirty-five days.” (Dan. xii.) The six thousand years of Satan’s permitted sway having expired, the Sabbath morning dawns with a glory surpassing that of Eden. The saints of the Most High take the kingdom purchased for them; they live and reign with Christ a thousand years, joined by all who have “overcome.”

4. *“And I saw thrones, and they sat upon them, and judgment was given unto them.”* This judgment includes that of the quick,—those that are found alive on the earth at the second coming of Christ. Its different acts are clearly described by our Saviour in Matthew xxv. In the previous chapter our Lord had alluded to the destruction of Jerusalem, and had proceeded to tell His disciples

what would be the signs of His coming and of the end of the world. Having briefly described the awful scenes (already adverted to, at the sounding of the seventh trumpet,) He passes to a notice of the judgment of professing Christians, in the parable of the virgins, and of the proportioning final awards to the degree in which the advantage of an acquaintance with Scripture has been profited by—in that of the talents. There follows the assembling before the throne of His glory of the nations living upon the earth. At the bar of this last tribunal appear to be gathered those unacquainted with Scripture, or those partially illumined with its teaching. These are found in vast regions of the continent of Europe, purposely kept in darkness by the despotism of the Greek and Latin churches. This darkness is likely to remain till the Lord shall destroy it with the brightness of His coming.

To this view must be applied the words of St. Paul, “As many as have sinned without law, shall perish without law, in the day when God shall judge the secrets of men by Jesus Christ.” Language such as this is our needful solace, while we contemplate the lessons continually recurring in Papal countries, where the oppressed suffer for feelings justly excited by natural conscience, and actions

dictated by common humanity. “*These having not the law*, are a law unto themselves, which show the work of the law written in their hearts; their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another.” It is at this period that the disciples will be set upon twelve thrones judging the twelve tribes of Israel. Now those who have forsaken all to follow Christ shall receive an hundred-fold, and be made rulers over cities, ten and five, in proportion to their diligent use of the talents committed to them.

Daniel was comforted by the assurance that he should stand in his lot at the end of the days. This judgment then, is at the commencement, or during the period of the millennium, as is evident as well from the mention of cities as from other allusions inconsistent with the celestial state. The difficulty connected with the first and second resurrections, which the parable of the sheep and the goats has been supposed to present, is thereby removed. At the second coming, the dead in Christ shall rise first, and with them judgment will be passed upon all that are alive and remain on the earth both evil and good. “*And I saw the souls of them that were beheaded for the witness*

of Jesus and for the word of God, and which had not worshipped the beast neither his image, neither had received his mark upon their foreheads or on their hands, and they lived and reigned with Christ a thousand years." The martyrs and the rejecters of popish idolatry are here greatly honoured and prominently distinguished. At first sight we might suppose that none but these would have part in the first resurrection. We might have imagined that this glorious privilege would be limited to such as, like St. Paul, have been made conformable, by sufferings, to the death of Christ, "that by any means they might attain unto this resurrection of the dead—those who, having suffered with Him, shall also reign with Him." "Other Scriptures however encourage the hope that all who sleep in Jesus, will God bring with Him, when He shall come to be admired in them that believe."

5. *But the rest of the dead lived not again until the thousand years were finished.*" It might be inferred from these words, and the context, that unpardoned sinners only will rise at the expiration of the millennium. But so awful a subject should be approached with fear and reverence, and dogmatic assertions upon it be studiously avoided. Such predictions as that contained in this and the follow-

ing verses may be considered among "the words that are closed up and sealed till the time of the end."

7—10. "*And when the thousand years are expired, Satan shall be loosed out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle : the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city : and fire came down from God, out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.*" Taking the passage as we find it, we may conclude that Satan is to be allowed another brief season of trial. His confinement in the bottomless pit has only fitted him for the still more terrible doom of the lake of fire. Sin though kept in abeyance by his absence from earth, is not eradicated, and only requires his presence to burst forth again in its indomitable character—defiant of Omnipotence.

On what remains of this sublime book, it would be desecration to comment.

The theatre of transactions has hitherto been a fallen world. With the solemn glimpse afforded by the momentary rising of the curtain that hides the invisible from our eyes, we cannot, we dare not, deal either in explanation or description. There is a majesty that surrounds the great white throne,—and Him, its awful Occupant, and the judgment scenes which follow, that surpasses human conception. The grandeur of topics like these can only be made manifest by the light of the Holy Spirit. Alone, in their Scriptural sublimity, let them shine! Blessed indeed is the gleam of hope they cast along the darkening gloom which yet remains of this world's night. Nor less blessed the remembrance that He, the faithful and true Witness, who hath testified of the expulsion of truth from the earth, and of the triumph of Satan for a brief and terrible period, saith also to cheer His waiting ones, “Surely I come quickly. Amen.”



APPENDIX.

It cannot but be considered that any work, purporting to be an exposition of the iniquities of Rome, would be incomplete without a somewhat specific account, as well of her innumerable cruelties specially, as of her political plottings and subtle schemes for her ultimate aggrandisement. In selecting, from authentic records, narratives for this purpose ; we have arranged them geographically in the following order,—France, Germany, Spain, Piedmont, Italy, Ireland and England. To a reluctance to investigate these revolting details, selfish in its origin, must be attributed the large amount of ignorance as to the actual character of Rome's *past* deeds of blood, and a train of erroneous impressions as to her *present* policy and disposition. We commence with France.

FRANCE.

A.D.—1209.—Pope Innocent III. proclaimed a crusade against the Albigenses. In his bull he enjoined, not the conversion, but the burning of heretics, and promised

plenary rewards for the service. Dukes, Counts and Barons were enlisted in the campaign, from all quarters of France. The beautiful city of Bezieres was razed to the ground, and an indiscriminate massacre of its inhabitants enjoined. In that slaughter perished 60,000 of all ages and sexes. Of these 180 were consigned to the flames of the inquisition ; the preaching of Dominic brought death to 100,000 more.

July 22, 1210.—The crusaders took possession of the castle of Menerbe, on the Spanish frontier. “Be converted,” they cried to the inhabitants assembled, “or mount this pile.” None wavered, and upwards of 140 of both sexes, perished in the flames.

The persecutions under the French monarchs, from the 16th to the 18th century, deserve next notice.

January 29, 1535, Francis I. declared before his assembled nobles, his determination to punish heresy with death ; that heretics, were they even among his own children, should not be spared. That evening he stood watching six Protestants suspended on as many beams, turning on a pivot, which brought them in rotation over a slow fire, in which they were plunged in turn till death ended their sufferings. From that day the flames raged. Above 60 were taken at Le Fevre ; 14 were burnt, and the rest hanged, whipped or banished. *A defence against the indifference of Francis* on religious questions, is fortified by the assurance that he burnt heretics by dozens ; sent hundreds to the galleys, and banished thousands. Brantome sets down the number of burnt alone in this reign at 100,000.

In 1559 Henry II. concluded a peace with the house of Austria, that he might have his arms at leisure to extirpate heretics. "He chose rather," says Bayle, "to acquiesce in all the demands of the nations he had dispossessed, than not to have his arms at liberty, to root out the heretics from his kingdom."

Severe as was the persecution under Henry II., it waxed even greater under his successor, Francis II. "Humanly speaking," says Bayle, "had this king lived two years longer, the Protestants would have been extirpated from France;" while to this reign of only seventeen months, Beza applies the words of our Lord, "unless those days had been shortened, no flesh could have been saved; but for the elects' sake they were shortened."

Charles IX. introduces us to the too well-known massacre of St. Bartholomew. In three days only at Paris 10,000 fell. Nor were these scenes confined to the French metropolis. At Orleans, 1000 of all ages and sexes perished: a similar number were butchered at Lyons. The total is estimated at above 30,000 souls.

Henry III., (Francis's successor,) made it his principal boast, that the late massacre was the fruit of his special instigation.

"Louis XIII." writes his confessor, "abhors heretics more than can be expressed, and is brought up in a ferocious and unmitigated hatred of them."

The revocation of the edict of Nantes, and the employment of the Dragonnades, in the reign of Louis XIV., bring us down to the eighteenth century, through a long succession of bloody wars.

Bordering on the Ardeche, extends the wild mountain chain of the Cevennes, the last French stronghold of the persecuted Protestants. In the struggle there, from November, 1702, to December, 1704, there fell in battle, or on the scaffold, 20,000 Cevenols. Seizures, tortures, executions on the wheel and at the stake, were their common lot. The Upper Cevennes were completely devastated. No less than 466 hamlets and villages, were laid in ruins by fire and sword. Supplies were thus cut off from the Camisards. The whole region became a furnance, whence cries, waxing fainter and fainter, attested that a people had lived.

GERMANY.

The first to be recorded among the persecutions of this country took place in 1233, when 80 Vaudois Christians were apprehended in Strasburg. Of these the majority were burned. Conrad de Marpurg, a famous inquisitor, convicted the accused by subjecting them to the ordeal of heated iron. He burnt a large body of heretics in different parts of Germany, in the same year. In the year 1249, a greater number to the amount of 443, were burnt in Saxony and Pomerania. In this country the sufferings of the Bohemians, Hussites, and Poles, come under notice. The Bohemian brethren were assaulted in streets and highways: beaten, plundered, sentenced to hard labour in the mines, and put to death; a Bohemian soldier, as soon as taken, was hurried without mercy to the flames. (1421.) After a

brief respite, in 1640 a new storm burst upon them. Many were burned alive, tortured upon the rack, drawn limb from limb between horses driven opposite ways, and exposed in fields in the depths of winter ; some were hung up with heavy weights suspended to their feet, and thus left to die with their limbs dislocated. The extremities of others were mutilated. In 1471 another persecution was stirred up against them. The prisons in Bohemia were filled with them. Many endured a multiplicity of cruelties. The rest took refuge in forests, caverns, and clefts of rocks ; afraid to kindle fire by day, lest the smoke should betray them.

The Hussites, who originally comprised the Bohemian brethren, shared their fate. They were hunted upon the mountains like beasts of prey, and those that were taken were sold as slaves. At Kuttenburg, within a short space of time, 1600 were thrust down alive into the shafts of the mines. In November, 1419, a Hussite minister was arrested ; his hands were bored with a dagger ; he was fastened to a tree by cords passed through the wounds, and burned alive. Another they hung upon a cross-beam, and making a slow fire under him, broiled him to death. Another they hacked into small pieces. A youth's mouth they filled with gunpowder, set fire to it, and blew his head to atoms. A clergyman they tormented daily for a month ; they hunted him like a wild beast ; they scourged him with wires, and gauntletted him ; they hung him up by the heels, till the blood started from his nose and mouth ; they dislocated his arms, and had them reset ; they put burning papers and molten lead to his feet ; his flesh was

torn with red hot pincers ; he was racked, and at length, (no thanks to his murderers who had contemplated further sport,) *accidentally* put out of his misery by a knotted cord across his forehead, which forced his eyes out.

In the Netherlands the war of extirmination was waged by Duke Alba, with the fury of a fiend. He boasted that he had himself massacred the Protestants there by thousands. Father Paul informs us that 50,000 Protestants were hanged, beheaded, buried alive or burned, from the time of the promulgation of the edict of Charles V.

In Poland the process was more subtle ; and the country may be held up as a beacon to England present. It *was* the first amongst the seats of the Reformation, but in the small town of Braunsburg, (*as at Stonyhurst,*) a colony of Jesuits was established by Bishop Hossius. They crept on by little and little, *biding their time*. At length, the Protestants of Poland, “diminished in numbers, *persecuted*, disunited, their children *forcibly* taken from them to be educated in Popish schools, were virtually annihilated in 1655.” Thus was the avowed object of the Jesuits then what it is now, and ever will be, so long as they are suffered to exist as a Society,—the destruction of Protestantism by any and every means, and the exaltation of Popery on its ruins. “*Shall we suffer Stonyhurst to be our Braunsburg ?*” *

MARK THE SEQUEL. At the execution of some Protestants at Thorns by lingering tortures in 1722, (not a hundred years after the consummating act of 1655,) when the

* Usborne's Jesuits.

executioner tore out the heart of Karwis, he held it up to view, exclaiming, "Behold a Lutheran heart!"

Such, unless matters take another turn, will be the result of the continuance of the wasps at Stonyhurst. The same policy to a shade has been adopted in Great Britain, with the same object; and alas, in all human probability, such is the villainy and madness of those rowers who have brought us into great waters, with little hope to us of a different result!

SPAIN.

The country of the Inquisition is certainly not deficient in arrears. On May 21, 1559, the first *auto da fe* took place at Valladolid, and from that time the scene was annual in every large town. Llorente, in his history of the Spanish Inquisition, relates that from 1481 to 1808, this tribunal condemned in Spain alone 341,021 persons. At the *auto da fe's* the King's presence was demanded. He visited the spot, bareheaded, to sanction the horrible proceeding. His situation was so close to some criminals that their dying groans were distinctly audible; while on one occasion a request for more fire was denied by the monarch present at the time.

The times of torture with the holy office were *three*. The torture room was lined with quilting, to deaden the prisoner's cries. On his entrance the victim was seized by six wretches, stripped to his drawers, stretched on a stand, an iron put round his neck, and a ring on each foot

to secure him. Round each arm and thigh thin ropes were wound, and passed under the stand. These were tightened at a given signal, and caused intolerable anguish. This was done four times, till the victim's insensibility put a stop to the horrible scene.

This failing, the *second torture* was applied. The arms were forced backwards by means of ropes, bound round the wrists, and worked by an engine, till the backs of the hands were parallel. Both shoulders thus became dislocated, and blood issued from the mouth. This was repeated thrice, and in the subsequent resetting of the dislocated bones, most excruciating agony was endured.

The *third torture* was similar in a certain degree. An iron chain was passed twice round the body, and crossing upon the stomach, terminated at the wrists. The victim, stretched upon a board with a pully at either end, had his wrist attached by a rope to each pully. The pulling of the rope resulted in the dislocation of shoulders and wrists, and the most exquisite torture to the stomach. Surgeon fiends were at hand in order to reset the disjointed bones, and again and again (oh that we should write it !) was the process repeated. The victim was at length remanded to his dungeon, and, at the approaching *auto da fe*, transferred either to a happier world, or to a miserable freedom in this world ; for from the handling of these merciless monsters, the shattered frame *never* recovers. But let not the reader suppose that we have recorded all the means of torture ; they were well nigh as numerous as the victims who endured them ; squassation, the water torture, semi-roasting the soles of the feet previously well greased with

lard ; such were some of the amusements of these incarnate fiends, who stood by luxuriating in the spectacle of the most inconceivable anguish.

From countless specially recorded instances of inquisitorial handling, we select that of a *fair boy*, who, on his way to burning was tortured with flaming brands, his flesh mutilated with rod hot pincers, and all this to be followed by the most horrible of all horrible deaths !

PIEDMONT.

The struggles of the Waldenses have long occupied a leading position in the catalogue of Rome's deeds of blood. Exclusive of the number and variety of the acts of cruelty hereafter to be detailed, and the length of their continuance at stated seasons, there were a large number of persecutions that routed out these children of the ancient faith in successive periods. The thirteenth, fourteenth, fifteenth, sixteenth, seventeenth, and eighteenth centuries saw the same work of blood taken up with renewed vigour, after brief intermission.

Full details have not reached us. The cries of many of the victims never reached beyond their prison walls, or greeted alone the crowd around their funeral pile. The first decree of persecution issued from Otho IV., A.D. 1198.

A.D. 1378.—The Inquisitor Borelli burnt at Grenoble 150 Vaudois men, besides many women and children from the vale of Louise. In the valleys of Argentiére and Fraissiniére 80 men and women were served in a similar manner.

In the Christmas of 1400 this same Inquisitor laid waste the valley of Clusone. Many of its peaceable inhabitants protected, as they hoped, by the winter's snow, and engaged in celebrating their solemn rejoicings, were suddenly broken in upon, and forced to flee. Numbers perished by the sword of the enemy, some by hunger or on the cold rocks, others retreated never to visit their homes again. On the morrow 80 *little children were found dead with cold, some in their cradles, some in the arms of their frozen mothers*

A.D. 1450.—Under the government of Louis of Savoy, 22 females, denounced as Vaudois, were burned at Coni.

January, 1476.—The Duchess Iolante ordered the *forcible* conversion of Vaudois heretics. In pursuance of this injunction, whenever the Vaudios ventured, for commercial purposes, beyond their valleys, they were seized by the Inquisitors and put to death. Many single instances of super-human cruelty followed, but this was not enough for Rome.

A.D. 1488.—This year is memorable for the infamous bull of Innocent VIII., a worthy successor of Innocent III. of Albigensian memory. It committed to Albert de Capitaneis the charge and command of a crusade against the Vaudois. “They are to be crushed,” was its command, “like venomous snakes, and excommunicated if they refuse to abjure.”

The expedition was organised under two companies or divisions. The first, under Count de Varax, ascended the mountains of Dauphing, and invaded the vale of Louise. The Vaudois were treated with unparalleled barbarity. Those who were slain with the sword at the outset were

the most fortunate. Those who escaped to caverns were pursued there ; large fires were lighted at the entrances, and the alternative became death by suffocation, or by a horrible massacre ; 400 young children were found stifled in the caverns, and 3000 of different ages perished in the carnage.

A similar fate visited the inhabitants of the vale of Clusone. The hostile force fell like an avalanche amongst them. Towns were ravaged and laid waste, cottages pillaged, and children slaughtered.

February 15, 1560.—A decree issued from Emanuel Philibert, the reigning Duke, at Nice, condemning those to the flames who refused to attend The Mass. The districts of Meane and Mattis, were pillaged, among others. The inhabitants were condemned to the galleys or otherwise punished, and their minister was roasted to death before a slow fire.

April, 1560.—An assault was made on the hamlets of Rio-claret ; the inhabitants who escaped instant slaughter were driven to perish by snow and starvation on the rocks, or in the woods. One of their ministers was seized, and condemned to the flames.

The monks of the abbey of Pinerolo, managed through treachery to get possession of a Vandois pastor of St. Germain, with a portion of his flock. They condemned him to the stake, and forced the female captives to carry faggots to his fire.

July, 1573.—St. Germain was again the scene of an assault, and five villagers were hung.

In the beginning of May, 1620, a plague broke out in

the valley of Perosa. The numbers of the Vandois were reduced by one half ; they were therefore no longer objects of dread. An edict, dated September 23rd, 1633, left them nothing but the choice between Popery and exile.

January 25, 1655.—Another edict was issued, which forcibly expelled whole families, by hundreds, from their homes, in the middle of winter ; thus leaving them to the chance death of cold or starvation.

April 22, Pianezza, by treachery, established his army in the Vandois communes. Houses were fired, their inhabitants massacred, the fugitives stabbed.

Saturday, April 24th.—This day was reserved for the execution of the pet scheme of the council of Rome. The victims were butchered as in a slaughter house ; babes were torn from their mother's breasts, seized by the feet, and dashed and crushed against the rocks, whose rude rough surface was bespattered with their brains ; or again rent asunder by soldiers pulling in opposite directions (! ! !) The sick and aged were burned in their houses, or literally cut up into pieces. Others were rolled over precipices. Women had flints and gunpowders forced into their bodies, and were then set on fire. Some were impaled, and placed as crosses on the way side ; others were mutilated in various ways, and portions of their bodies were fried and eaten by the cannibals ; others again were cut up when living, like meat at the shambles, and some were scorched alive. Through the beautiful valley of Lucerne raced the devouring flames. The dead—dismembered—hung—burned—horrified the gaze on every side !!

Similar scenes were enacted under the same fiend,

Pianezza, at Rora. Old age, infancy and sex, proved no barrier to the ferocity of the Papists. Thus 186 met with an agonising death ; others were imprisoned ; the villages were plundered, and the dwellings burned.

After another intolerant and persecuting edict in 1657, followed by one more rigorous still, some years after, January 31, 1686 ; the Popish crusade was again on the march.

April 22, 1686, saw the persecutions at Pra-del-torre, where, on a promise of entire security, the Vaudois band were induced to lay down their arms, and were miserably deceived in their simple confidence. All the horrible brutality of past years was re-enacted, and their homes at once occupied. So fared a little troop at the valley of Angrogna, after similar treachery. So also were 1500 persons treated at Pramol ; and, in a word, to avoid repetition, through all the valleys.

The horrors perpetrated by the soldiers of Catinat at Peumian, are too execrable to be recounted in detail. The atrocities of 1655 were revived. The old men and children of the Vaudois Protestants, writes an eminent annalist, were regarded as playthings for the Papists' swords.

On one occasion a band of poor captive Vaudois, too well acquainted with the perils of their climate, intreated their brutal persecutors to permit a suspension of their march for the night. This was refused. The result of the denial of their request was the death in the snow of 86 aged women suffering from sickness, and of many little children.

With this circumstance we conclude a brief summary

of the trials of the Vaudois Church. We have but selected a few events from a continued crusade. Their troubles lasted at intervals down to the nineteenth century. So recently as May 15th, 1793, a massacre of them was contemplated, but, through timely information, was providentially averted. Had it not been so, the horrors of Bartholomew would have been re-enacted among the Vaudois. We cannot, however, take a final farewell of this deeply interesting section of the Protestant Church without referring the reader to those eminent researches of the late Dr. Gilly, which have thrown so much light upon the history of the Waldenses.

ITALY.

The seat of the empire of the beast could scarcely be undistinguished in the bloody catalogue. Consequent upon the sensation created by the spread of Luther's opinions, strong opposition raged in Italy. To counteract this stir, all the powers of the Inquisition were brought into play, and secret racks and public faggots decimated the population. Many Protestants were arrested, some were condemned to the galleys, others to perpetual imprisonment, and others to banishment. At Venice the arrested were removed from their cells at the dead of night, put into a gondola, and rowed out to open sea, where another gondola was waiting. A plank was laid across from boat to boat, and each captive, in fetters, with a heavy stone attached to his feet, was placed upon it. At a given signal the boats were pushed apart, and the martyr sunk alive, into the deep below.

Paul III. imprisoned innumerable numbers of Protestants, and left them for his successor, Julius III., to put to death.

September 9, 1560, witnessed the execution of Louis Pascal. The "Vicar of Jesus Christ upon earth," with his attendant Cardinals, Inquisitors, Priests and Monks, appeared lolling on their scarlet benches. The faithful witness—whom neither threats, dungeons, tortures, or entreaties from the dearest on earth, could move from his constancy—was led forth into their presence, strangled, and committed to the flames.

Paul IV., successor to Marcellus II., was the special patron of the Inquisition, and recommended it on his death bed to the assembled Cardinals, *as the great support of the Catholic Church.*

In 1560, in the Popedom of Pius IV., came the execrable massacre of Montalto. On this occasion were secured 1600 Protestants. One expired on the rack in a special manner, too horrible to state. Another was beaten with iron chains, and killed. A third was led to Cosenza covered with pitch, and burned as a pine torch. Some died in the fire, others perished from their wounds; 88 were butchered at Montalto, by the order of Panza. "I confess," says a Roman Catholic, "I can only compare these executions to the scenes in a slaughter house. The executioner calls out one of the victims, wraps his head in a cloth, and having caused him to fall on his knees, cuts his throat with a knife; then removing a bloody veil he calls for another, and thus fare the 88. A shudder comes over my whole frame when I picture to myself the

executioner seizing the prisoners one after the other, as a butcher takes the sheep he is about to slaughter.

The bodies of the victims, when quartered, were impaled on stakes along the road from Montalto to Chateau Vilan, a distance of 36 miles, *for the satisfaction of Catholics*. The rest who would not abjure, were sent to the galley. Another Neapolitan Romish annalist says, "Some had their throats cut, others were sawn through the middle, and others thrown from the top of a high cliff ; all were *cruelly*, though deservedly, put to death. It was strange to hear of their obstinacy. While the father saw his son put to death, and the son his father, they not only showed no grief, but said they should be angels of God, so much had the devil, to whom they had given themselves up as a prey, deceived them."

In the year 1566, Di Monti was sentenced to be burnt alive for heresy, but, on payment of 7000 crowns, was *only strangled*, and his body afterwards committed to the flames.

In 1566 Pius V. succeeded to the tiara. As president of the Inquisition in the two preceding pontificates, he had given some vent to the ferocity that now raged uncurbed. A writer of 1568 says, "At Rome some one every day is burned, hanged, or beheaded ; that large city cannot furnish gaols enough for its pious prisoners." To Catharine de Medici, his Holiness wrote, imploring her to "search out the Protestants *until they were massacred*, for that it was *only by the entire extermination of heretics* that the Catholic religion could be restored." It is utterly impossible however to travel on through a long catalogue of

Popes, whose tenure of office, whether remarkable or not in the political history of the world, would yet furnish, singly and collectively, abundant matter to swell our mournful records of blood. One savage motto breathes the spirit of them all. It swelled in a loud roar, from lip to lip, at the close of the Council of Trent. It glares in living characters of blood and flame, above the accursed chair of St. Peter—" *Damnation to Heretics ! Damnation ! Damnation ! Damnation !*"

But this subject would be imperfectly dealt with indeed, were the general state of modern Italy left unnoticed. Like a muzzled lion her nation waits its freedom—but Lord ! how long !

We turn to Naples and the execrable Ferdinand ! This virulent opposer of every measure savouring of honesty—this man, this thing, the source of horrors, perjuries and iniquities abounding : the creature who has degraded every national faculty, impaired every national resource, pierced with many sorrows every national heart—we turn indignantly to him ! Not even the Popes excepted, he is the worst ruler in the world. Against his hellish tyranny rose up in 1847 a counter movement throughout the two Calabrias, instigated by the illustrious Do. Romeo. Nunziante, a child after Ferdinand's own heart, an amateur hangman, was employed in its suppression. Perpetual imprisonment in those delectable regions known to the initiated as the royal dungeons of Naples, a sentence surpassing death in its horrors, was freely dealt to the patriots. These dungeons ! What are they ? "Imagine," says an eloquent Italian eye-witness, "caverns excavated

beneath the level of the seas, through the crevices of which the foulest water trickles, with neither air nor light;—at the end of six or seven years, the certain death-place of any buried within them."

Meanwhile, at the condemnation of the victims of the Calabrian outbreak, and their previous ironing, Ferdinand, the Pope's model sovereign, presided in secret; and in the luxury of glutted vengeance, employed an opera glass to scrutinize his victims, while he eagerly enquired into their names !!

But it may be well to allude to the great Italian revolution of 1848, as many incidents appear in connexion with it, calculated to throw light on the treatment this "garden of the world" has experienced systematically at the hands of her Popish persecutors. Previous to the commencement of the nineteenth century, there existed two Italian confederations, the *Unitarians* and the *Raggi*. Of these the former was for promoting liberty, by the extortions of such measures of reform from its own Princes, as have since been initiated by the glorious Cavour, and granted *ex amino* by the illustrious Victor Emmanuel;—the latter, putting no faith in home royalty, was disposed for the adoption of the principles of the French Revolution. Thus disunited, however, they coalesced eventually in a common cause. The yoke of France was to be rejected; it was too grievous to be borne. The Carbonari—a new name given to the two parties combined—met with warm support in its opposition to French despotism, at the hands of the dispossessed Italian princes of the Papacy. They found the party, in fact, to be a convenient cat's-paw.

It served their purpose, and recovered their thrones. Their first use of the power it restored to them, was to play the part of the viper that bit the man in whose bosom it had been preserved from death by freezing. They declared extirmination to the patriotic Carbonari. The dungeon and the gallows were the princely recompense. The remorseless Sbirri followed up the human chase. What wonder that the few who escaped, contracted an alliance, whose two-fold object was revenge for the treachery of the Princes, and the furtherance of that Italian emancipation which these princes had thwarted. Their most resolute enemies were Pio Nono and his darling Ferdinand, both characterised by Mr. Bowyer, M.P., as "the most popular sovereigns in Europe." No torment, death, or ignominy could be devised adequate to the merits of the men who had restored these monsters to their thrones. Decius and Domitian lived again.

The Jesuits were not behindhand with their influence on such an occasion. Ready tools were forthcoming for their purposes. "Everything that comes in our hand," said one of their body, "prospers for some purpose. We destine the most eloquent to the pulpit, the most crafty to politics, the most ambitious to the Royal confessional; following always an estimation of natural aptitude, in apportioning special offices. The fools, whom we enlisted for their money, we turn into saints." The Jesuits have been the heartiest in helping the Sbirri to victims, in furthering the schemes and filling the dungeons of Ferdinand, and in enlarging his butcheries among liberals and patriots.

May 15, 1848, was a grand gala day for Ferdinand of

Naples. Its tragedies originated in a resistance to the encroachments of the King through the members of the Cabinet. The protest of the deputies of the Legislative Chambers, or National Assembly, registered within the hall of the Oliveto, was scented outside. Then began the work of barricades and bloodshed. The fire of the royal musketry commenced. The people were decimated by the grape shot of the artillery and the canon balls of the government forts. The barbarity of Ferdinand's executions has never been surpassed. Murder, rapine, pillage, and incendiarism were the order of the day. Flaming palaces were besmeared with blood. The dying were tortured in their last agonies. Men, women, and children were heaped in one promiscuous murdered mass. The air rang with, "The King for ever!" Meanwhile that most sacred person was shut up in his palace, with his Jesuit darlings around him, thanking God and St. Januarius, for his famous victory, and rubbing his hands in ecstacy, as he listened greedily for fresh yells of anguish !

And this is the man unaltered, unsubdued, whose ferocity has never been surpassed, whom men congratulated, on all hands, but a few short weeks since, in terms of the most fulsome adulation, on his escape from a mild form of the butchery he has so freely dealt out to others. This is the man whose "august person" the English sycophants at Naples approached with "profound respect." This is that "most sacred majesty" that was greeted by ecstatic ambassadors speaking out of the abundance of their hearts, words of complimentary joy. We have no love for assassination, we believe vengeance to belong to the

Lord, but we cannot congratulate either mankind or their worst enemy in Neapolitan purple, that the steel armour to which his coward conscience has compelled the heroic Bomba, averted the murderer's aim.

But as for the would-be assassin, there is a dark tale indeed, and a true one, touching his fate. He was tortured for *eight* hours before his execution. The *Gazette de Savoie* states

" That he was stripped, bound hand and foot, and hung to a beam with *his head downwards*; he was tormented in this position for two hours, *ignited wisps of straw* being held under his head. He was also bound and hung up by the ears, causing him the most agonising pains in the head and ears; and the ground beneath him *was covered with burning coals*, so that with his bare feet he could not stand. He was also tortured with alternate applications of *cold and boiling water*, and *his shoulder bones were pulled out of joint by ropes tied to the arms*. Lastly, he was scourged; and those who saw his naked body declare that the skin was blackened, with green and yellow marks upon it, hideous to behold."

The *Siecle* reiterates the above. It describes Milano's torture as equaling in cruelty the worst adopted during the middle ages; asserting in particular that he was tortured first with fire over which he was held suspended by the ears, and afterwards with water. The *Revue des Deux Mondes* makes mention of the undeserved hatred with which the author of these atrocities is regarded, and represents Italian writers as describing him to be a concentration within himself of all the vices of his race. Surely if a murderer is liable by the laws of God to render life for life, the royal Bomba has forfeited his some thousand times. A more than Nero in hellish barbarity, with the advantage over that empurpled monster of living in an age above 1800 years in advance; while through that

long period civilization and enlightenment have progressed to a climax—wherefore are the crowned heads of Europe dreaming, instead instead of being down upon this in-human fiend, and hurling him from his ensanguined throne?

He has escaped! and escaped not only this peril, but the menaces of France and England. At the same time, hear the language of Pio Nono's *Moniteur* at an early stage of their demonstration. "The King of Naples, strong in his right, and in the moral support of the powers (which?) will know how to deal with revolution and the vessels of England in 1855, as he did in 1848."*

His method of dealing with the revolution in 1848, we have endeavoured to make abundantly plain. And lest it should be supposed that this state of things is in any degree ameliorated, we insert the following extract from a letter in a London daily paper:—

"MESSINA, Jan. 18, 1857.—Political arrests in Sicily increase in the most deplorable and odious manner. The prisons are so encumbered that it has been found necessary to dispose of the prisoners. Twenty-five were embarked in the night, between the 20th and 21st, to be transported to the desert rocks of Utica and Pavigliaso. Some of the prisoners were garrotted. The exasperation of the people is extreme."

The case of this country may be closed with peculiar propriety, by a reference to the language of Lord Lyndhurst in Parliament, on the occasion of his motion on "the affairs of Italy," July 13th, 1856:—

"I can assure your lordships that nothing can exceed the infamy of the proceedings of the Government of that kingdom.

* * * * *

It might be said, those occurrences took place five years ago, and

* "Univers," September 12th, 1855.

that great alterations have since been made, and that great improvements have been introduced; but I can assure your lordships, that no change in the infamy of the system of tyranny and oppression in that kingdom has taken place. Innumerable political trials are going on in that kingdom, as set forth in undoubted accounts, in utter disregard of every principle of justice, and in gross violation of every principle of right. Witnesses are being suborned, and threatened with prosecution, unless they consent to give evidence against the accused. I will not go through the details of these occurrences; but I can safely assert that your lordships have never heard anything in atrocity to equal them; and what makes the case worse is that it is founded on no rule, but in opposition to all rule of law. The Constitution of Naples was sworn to by the King of Naples, and has been ratified by him; its obligations are defined and regulated; but everything, notwithstanding, has been done by the Neapolitan Government in opposition to, and defiance of the law. I agree with my noble friend opposite, (Lord Clarendon) in an expression given utterance to, by him, on a former occasion, that the infamy of that Government has never been surpassed. My noble friend told us in the document to which I have already referred, that although as a general rule and a general principle one State should not interfere with the affairs and institutions of another, yet there were exceptions which made it a duty to do so. And my noble friend applied that principle to Naples."

We will but add that such was the language held in the gravest of England's council chambers, by one of the very gravest of England's peers, and remind the reader that these are the normal proceedings of a monarch, the Roman Pontiff's avowed ideal of perfection, a thoroughly consistent Popish King, developing to the uttermost, but not further, the state policy of Rome.

Turning to another part of the Italian provinces, we sicken at the thought of Milan, Radetzky and the Austrians. Children were tossed about from soldier to soldier in the presence of their dying mothers. Many women were deprived of their eyes, their tongues, their hands, their feet, and left to hunger. Others were thrown alive into unslaked lime, others into the foulest sewers.

Some were smeared with pitch, and some immersed in turpentine, after which they were burnt to death. In one spot eight charred corpses were found in one huge oven ! In another one whole family were seen hanging from one tree ! Father and son agonised in one death embrace ; brother and sister lay in one pool of blood, transfix'd by the same spear.

In easy quest of fresh materials we are reminded of the man of Barclay notoriety—General Haynau. A chapter on Italy will not suffer us to enumerate his Hungarian exploits, but his achievements before Brescia are such as surpass credence, and can only be believed by madmen. Thus we might asseverate, and yet they are horribly true. Every degree of every species of crime did that most skilful of all torturers—most elaborately ingenious of all butchers—most wanton of all profligates—devise and execute. It was his delight to put children to death before their father's eyes—fathers' before their childrens'—husbands in the arms of their wives, and brothers in the arms of each other. The male prisoners tarred or steeped in turpentine, were burnt to death, while lasciviousness in its most revolting form drove many to desperation and suicide.

And do our readers charge us with wandering from our subject. To the breast of this woman-flogging tiger, decorated with orders and stars by Naples and Vienna, the two leading Papal sovereignties, we point as our warrant for enumerating his enormities among the abominations of Rome.

Austria, throughout her Italian provinces, is elaborate

in her “prison system.” She condemns “in carcere duro,” and “in carcere durissimo.” We will restrict ourselves to specifying the second mode alluded to. The condemned were confined in a dungeon, cut off from all communication, with sufficient light and space to sustain life ; heavy fetters were constantly heaped upon their hands and feet ; a chain encircled their body at all times, except during hours of labour ; their diet, bread and water, with a hot ration every other day of bread and tallow ; their bed composed of naked planks.

Space forbids our entering into further enquiries here. Orsini, in his book on Austrian dungeons in Italy, has revealed enough about himself and Calvi to render it superfluous.

We may, however, quote again from Lord Lyndhurst ; that illustrious statesman has no love for the land of the Concordat :—

“I will revert to the Austrian occupation of the legations. For seven years Austria has been in possession of that country. They established a siege there, and enforced a state of subjugation, by military force. Arbitrary power is in full exercise there. Men of education—men of station are seized and subjected to a species of trial, not by the ordinary tribunals of the country ; but a trial by a military tribunal of foreigners—a trial without any form, without rule of law, and in every way irregular. And what is the result ? The result, I am informed, is, that since the military occupation of the legations by Austria, 200 prisoners have been shot, and between 2,000 and 3,000 persons have been sent into exile. I will now allude to Parma. An immense Austrian military force occupies that country, and a conflict of opinion has taken place between the invaders and the government. The government insists that those trials ought to take place before the ordinary tribunals of the country. What says the invading Austrian power ? That they shall be tried by a court-martial of foreigners. Now every man in this kingdom, every man who advocates the due administration of justice, would say that those men ought to be tried by the ordinary tribunals of the country ; but the Austrian tyranny holding

otherwise, plunges a number of unfortunate men into the dungeons at Mantua, and then drags them through the mockery of a trial by court-martial. * * * * *

There is only one rule of government in Austria, and that is force and coercion. There is not a ray of liberality in the whole system. For such a system to exist in any country, supported by foreign bayonets, must be to that people intolerable; and as to what are the feelings of the Italians on the subject there is abundant and overwhelming evidence."

The Tuscan persecutions are notorious. Nobody is required to communicate to Leopold the existence of the Madiai and Miss Cunningham. Imprisonment, solitary confinement and exile have overtaken men convicted solely of being possessed of Diodati's Bible. Renunciation of Popery is punishable with confiscation and death.*

* Nothing can be more appropriate for the enrichment of our details, than the following fearful summary which appeared in the *Sentinel*, December 13, 1856. It was furnished by the Hon. Sec. of the Emancipation of Italy Fund, 52, Sloane-street, Knightsbridge:—

The following are authenticated statistics of political executions in Italy, between the years 1831 and 1854:—

I. *In the Kingdom of the Two Sicilies.*

In Naples, 11 in 1831, 28 in 1837, 4 in 1841, 20 in 1844, 12 in 1847, 37 in 1848	...	...	...	...	...	112
In Sicily, under the command of Filangieri, from July, 1848, to August, 1851	...	...	...	...	...	1600

II. *In the Papal States.*

In Bologna, under the Austrian Commander, from May 23, 1849, to June 23, 1849	...	...	...	...	...	208
In Ancona, under the Austrian Commander, from June, 1849, to June, 1853	...	...	...	...	...	60
In Rome, from August, 1850, to June, 1853, by the Sacra Consulta, 44; by the French, 2	...	...	...	...	...	46
In Sinigaglia, in three consecutive days of September, 1852, 6, 8, 10	...	...	...	...	...	24
In Rome, by the French, on the 24th January, 1854	...	...	...	...	...	3

III. *In Tuscany.*

In Leghorn, on the 13th and 14th May, 1840, the Austrians, without any form of trial, shot	...	...	...	...	...	200
In Leghorn, on the 14th September, by order of the Commander Crenneville	...	...	...	...	...	40

Such are the recorded facts presented on a rapid glance through Italy. While Spain follows close on her wake, no country perhaps can compete with her in a display of the curses of Papal tyranny. Piedmont alone, like an oasis in the desert, is fertile in the midst of the barrenness ; like the living among the dead, is up and doing. Let our readers hear Lord Lyndhurst, on this point likewise—he is worth hearing :—

“ The Sardinian government is regarded with jealousy, aversion, and hatred by the government of Austria—who considers it as a

IV. In the Lombardo Venetian Kingdom.

In Padua and Rovigo, by the Council of War, 2514 in 1849,	4060
1329 in 1850, in January and March, 1851, 223	
In Este, by the Council of War, from 17th May, to the end of June, 1851	116
In Brescia, in April, 1849, citizens massacred, (not executed) under Haynau, whose names have been preserved	137
Unknown or unrecognised	85
Hung on the 9th July, 1849, 6 ; on the 10th July, 1849, 6...	12
In Mantua, on the 7th December, 1852, the priest Tazzoli and companions	5
On the 3rd March, 1856, Tito Speri, and companions	6
In Milan, February, 1852, 8, 10, 14, 16	48

v. In Piedmont.

In January, 1833, 11 ; in 1834, 2	13
Total	6773

If, in regarding this frightful total, we take into consideration that these statistics do not include the victims executed after the revolutions of 1821 in Sicily, and Naples, or 1831 in Central Italy ; that they do not reach later than 1853, and that the same atrocities are perpetrated at this hour ; if we recall the fate of Ciceroacchio and his companions (not down in the authenticated list,) murdered, not executed ; if we think of the countless thousands of prisoners and exiles, exiled and imprisoned solely for their love of country and freedom, we may form some faint idea of the deathless determination of the Italians to win an Italy for themselves.

government offering a most dangerous example to the whole of her Italian possessions. Everything, therefore, which can be done by the government of Austria for the purpose of thwarting the government of Sardinia is being done."

Yet all this, further than to an extent utterly superficial, is unknown to many. Education takes the young into Livy's details of antique Roman vicissitudes, or busies him with the annals of the Cæsars, while the state of things now existing is completely overlooked. Surely if we are to be useful in our day, we must know of our day ; if we are to help in righting earth's mighty wrongs, we must learn their nature. While we may recal many a sober experimental lesson from the teaching of the past, we shall have our immediate practice guided best by an acquaintance with the present.

IRELAND.

The familiar tale of the almost miraculous aversion of persecution from this country, towards the close of Queen Mary's reign, need hardly be recounted here. Suffice it to state that Dr. Cole, the Dean of St. Paul's, had been entrusted with "a commission to lash the heretics of Ireland." On his arrival he found himself plundered of his precious property, and was compelled to return to England for a second warrant of persecution. A series of storms detained him there till the accession of Elizabeth, when Rome's matured plan of bloodshed was for the time subverted. Her vengeful sensations at this time were terribly expressed by one of her very own, at a subsequent period ;

"If the Almighty Himself had not turned Protestant, and favoured you, we would have burnt or piked every one of your heretic clan."

But Rome was not to be repelled by Elizabeth's stern repulses. A series of crusades, or "wars of religion," commenced. The first, under Shane O'Neil, was compared to "a raging storm," while the desolation his ravages created was characterized as "frightful." Yet inasmuch as he was not utterly subservient to the insatiable thirst of the priests for bloodshed, his services were, after a time, abandoned.

Now was the time for the utter extinction of Protestantism. Down on unhappy Ireland descended Papal thunderers. "Fear not a woman hateful to God and man;" thus Gregory denounced Elizabeth. The bull proceeds to provide a Popish General—one James Geraldine,—enjoining submission to his orders, and adding such privileges to those who should obey, as were conceded to those who waged war against the Turks for the recovery of the Holy Land. But Gregory did more than enjoin. He secured the aid of a body of Italian banditti, by means of indulgences, and let them loose upon Ireland. Geraldine fell, and was replaced by one Desmond. A midnight murder, described by Rome as "a sweet sacrifice offered to heaven," secured for this savage a character for "eminent piety." Heaven's mercy interfered again, and cut short the time of trial. But it was only a twelve years' lull. O'Neil, Earl of Tyrone, apostrophising Clement VIII. as "The Father of spirits," obtained privileges, ordinary and extraordinary, and entered on a crusade infinitely exceeding either of the others in its wrath and duration. Thundering out Rome's

fiercest anathemas on all who should give quarter to heretics, he flung himself into the bloody work with characteristic ferocity.

We pass over such minute episodes as would find appropriate place in a work of larger dimensions, and reach that day chronicled in letters of blood, "The Irish St. Bartholomew's Eve," the 23rd October, 1641, known in the Papal calendar as St. Ignatius's day.

A morning mass inaugurated, says an eye-witness, the bloody, horrid, unparalleled Irish rebellion. "I am at a stand," he adds, "how to express what is beyond all expression." He explains its success, with the utmost significance, by representing that, "previous to its occurrence, every parish was allowed a Popish priest, every diocese a titular bishop, and every city and county convents and colleges of Jesuits and friars, and of all orders of Roman colonies, as if they kept them up of set purpose, to plant the country with strange slips, ready when time and opportunity should serve them."^{*}

Trinity College, Dublin, has preserved among its manuscripts, depositions on oath, detailing with the utmost minuteness, the stages of this horrible carnage. All Ireland, in every quarter, flashed forth the flames of burning heretic dwellings, resounded with their groans, and grew red with their blood.

The Ulster Plantation became a field of blood; the very rivers were defiled with floating corpses. At Portadown Bridge 1000 Protestants were hurled into the Bann,

* Massy's Secret History of Romanism, p. 379.

and those who swam to the opposite shore, shot from the banks. In Armagh 4000 were thus drowned. In Cavan, 12 miles of the high road were crimsoned like a butchers' block. Torture in all its ingenuity succeeded the outbreak. Popish children were taught to hack the quivering little limbs of Protestant children. Whole families were buried alive, and the cry of a young boy, "Mamma ! Mamma !" from his living grave, was greeted with a yell of laughter, till the heaped up earth stifled his voice ! The shrieks of the burned made music in the ears of their inhuman murderers. "How sweetly they fry," exclaimed the furious fiends. To crown all they compelled Protestants, through the anguish of torture, to hack one another to pieces, and finished by treating the obedient to a similar fate. Fugitives, in every stage of destitution and misery, flooded to Dublin ; the mutilated living bearing in their hearts remembrances of the last writhe of a mangled mother, father, wife, or husband, sister, or brother. The maniac, whom anguish of body and mind had impelled to frenzy, swelled the train, while Satan himself might have been conceived to have watched the throng with a smile of triumph, as he gazed on the work of men who delight to honour him.

Meanwhile they pressed on, an unpitied crowd. Starving, they were yet denied all food in a land where the inhospitable is a bye-word, because the ban of Rome was upon them. Frightful anathemas descended on any who should dare to cherish them in house or land. A polity whose rule was iron, whose will was omnipotent, had decided that those who fell in the slaughter of a heretic should be in

heaven, before his body was cold, escaping purgatory for ever : that “to wash the hands in Protestant blood was blessed ;” what wonder that murder and starvation reaped their thousands. What wonder that acts such as Satan only could have beheld unshuddering, proceeded from men who tore up and trod upon a holocaust of Bibles, and, as they burnt them, yelled out that “ *hell fire was burning !* ” Boys of eleven years of age were found valiant for the truth and sealed it in the fire. Of one it was recorded that he was driven barefoot and bleeding from a ghastly wound, down a red hot staircase, and butchered at its foot. Thus fared they, in their Master’s cause, now crowned as overcomers, who were stigmatised then as “ no Christians, as no better than dogs.” On May 29, 1641, more than 40,000 perished, and a plenary indulgence was granted to the murderers by Urban VIII., with a jubilee to the zeal of such warriors as were engaged in gallantly rooting out pestilent heretics. From October 23rd, 1641, to September 15th, 1643, (not two full years,) above 300,000 Protestants were massacred or expelled from Ireland by the Popish priests.

We pass to a brief notice of the Ribbon Society at present in full operation. It is linked by secret oaths, and sworn to the extermination of Protestants. Committees of assassination sit, horrible plans are elaborated, individual murders devised, and directions given for their execution. The first Ribbon list of the doomed numbered 30,000 ! An informer they hunted down and drowned. One of the committee that had decreed his murder, procured himself a nomination on the inquest jury, and

effected the return of a verdict of suicide. Its operations paralyse the law, for it suspends its sword over the magistrates, and dares them to convict. The army is leavened from its ranks. It dispenses with the oath of allegiance. It has compelled servants to give entrance to their master's bed rooms for the purpose of murder. The rebellion it planted at the time of its formation, broke out with unmitigated severity. The same burning dwellings, half lifeless fugitives bleeding from pikes that had pinned others to the ground, were beheld again. Neither age nor sex were spared. Men carried about with them printed oaths, pledging them by the Redeemer and the Virgin to burn, destroy, and murder all heretics ; in fact, to wade knee-deep in blood !

And verily this they did. Scullabogue witnessed 200 Protestants, of either sex and every age, burnt alive in a barn. Making a vain effort to escape, they were speared by the pikes of the infuriated butchers, and hurled back into the fire. On the morrow after this occurrence blackened bodies were found, some in the attitude of prayer !

Wexford Bridge was the scene of the massacre of other 98. A black banner embroidered with a cross, and inscribed "murder without sin," floated in the van of their death processions ; while the assassins prefaced their work, in every case, by fervent prayer. To an appeal to a Popish bishop in behalf of certain unfortunates, the reply was given, "It is no affair of mine, the people must be gratified."

But to arrest these details is no easy task. Facts press for record. Meanwhile in reality matters are in no way ameliorated. Cahill raves in the *Nation* with the fury of

an apostate from beneath. Every symptom of rebellion is appearing. Every tendency towards it is fostered. The Ribbon conspiracy is fat and flourishing, furthered in its end and aim by a pusillanimous government. Its influence is becoming rapidly infinite. Unblushing falsehoods assert the ferocity of England. Ireland—still the country of the priests—is ever boiling up with fresh indications of the spirit of Rome. Scripture readers massacred from time to time ; Protestant ministers attacked in the performance of their sacred duties ; heavy death blocks on the railway at Trillick ; all this supported and encouraged by a Popish faction in Dublin Castle, under the sanction of their Popish masters in England, proves that many a cry of blood will have yet to go up for vengeance.

ENGLAND.

This country, as being the seat of the Reformation, must of necessity present to us two phases of Papal aggression. One night of persecution has terminated indeed ; but it would seem that we are reaching the evening of the following day, and entering on a season of deeper darkness. We may, therefore, touch briefly on the atrocities that preceeded the subversion in England of the Papal power, and on the aggressive movements now on foot which must issue in its complete re-establishment.

In the reign, then, of Henry V. began the famous persecution of the Lollards. Lord Cobham, Badby and Sautre were the most distinguished of its victims ; the last of these was the first to perish in the flames of Smithfield.

Acts of parliament were passed against them ; many were burnt alive, and others banished.

In the Marian persecution from (1555 to 1558) 284 persons were burnt ; 400 perished in other ways ; 64 more were persecuted, of whom 7 were whipped, 16 perished in prison, and 12 were buried under dunghills, and all these in addition to the previous victims of the reign of Henry VIII.

The Gunpowder Plot in the reign of James I., failed not for want of will, but from a special interposition of Providence in behalf of the nation.

In the reign of James II., the Bloody Assize in the west, under the execrable Jeffreys, slew its hundreds. Never had the condition of the Puritans been so deplorable as at that time. Never had spies been so actively employed in detecting congregations.*

Meanwhile, we turn to our proposed indication of the traces of Rome's returning power. There is no lack of these. True, the knife, the wheel, the rack, &c., must be confined to chambers that tell no tales ; such methods of "*conversion*" are at a discount in a Protestant land ; and the Jesuits of the enlightened nineteenth century are obliged to work warily in the adoption of their plans. What mean the successive trains of aggression since 1829 ? Why are lay-Papists in Parliament, and their priests in our hospitals, prisons, armies and fleets ? A similar question may be asked in reference to the great question of education. There are astounding statistics abroad on this

* Macaulay. Hist. Eng. vol. i. 661.

point, but we will not encumber our space further than by inserting the following enumeration of Privy Council grants to Romish schools, extracted from the *Weekly Register*. It will be observed that these grants extend themselves over a period of only three years :—

	£
1852. Hammersmith.....	276
" St. Anne's, Liverpool.....	700
" St. Chad's, Manchester	620
1853. St. Vincent, and St. Paul's, Sheffield...	534
1854. St. Francis Xavier, Liverpool.....	800
1855. Holy Cross, Liverpool.....	1200
" St. Mary, Manchester	460
Total.....	<u>£4590</u>

We may allude also to other efforts of a Propagandist nature. They are singular. The *Constitution*, an admirable Edinburgh monthly journal, in its number for January, 1857, gives the following :—

It would be impossible for us to present even an idea of the amount of support afforded to Popery by the Protestant State of Britain, during the last seven years.

* * * * * * *

The abbot of the monastery of Mount St. Bernard's, in Leicestershire, having resolved to found a Reformatory in connection with that unlawful institution, attended a meeting in December, 1855, when he read a written statement, from which, and from speeches delivered on the occasion, we make a few extracts :—

It will be seen that the "Reformatory" was to be based on a French model, and that the Mount St. Bernard Monastery was affiliated with that of La Trappe in France.

In the statement referred to, (our quotations are from *The Tablet* report of the meeting,) we read that

"There is one great element which goes far to promise success; and that is, we have no reason to apprehend any despicable interference against us *on the part of the Government of the country*. THEY HAVE PROMISED US FULL AND ENTIRE CO-OPERATION. * * * * I am certain that they will CONTINUE TO INCREASE THAT SUPPORT which they have promised us in the first instance."

A Romish prelate named Brown, who was announced as "Bishop of Shrewsbury," spoke as follows :—

" He might also remark, that the reformatory movement was the first in which the government of the country had allowed (Roman) Catholics *really to take (Roman) Catholic ground*, to take their stand upon their own principles; and it became them, as (Roman) Catholics, to unite actively and spiritedly in carrying it out."

The abbot, in a late communication, describes the teaching patronised by the government :—

" Our good bishop, I saw, could not refrain his tears when he heard them sing one of their favourite hymns in honour of the Blessed Virgin Immaculate, for *it is to her I teach them all to have recourse day and night.*"

The monastery will probably realise a profit of £3000 per annum by the support it receives from our so-called Protestant government. The example set by the monks has been imitated by the nuns :

" The penitentiary at Arno's Court, Clifton, under the care of the Nuns of the Good Shepherd, has been discontinued, and a (Roman) Catholic Reformatory School for girls has been undertaken in its place. The government certificate has been obtained, and the school is already opened."—*Tablet, June 21, 1856.*

The same paper informed us of the support given by government to Roman Catholic Schools at Birkenhead, built on a site forming part of land recently purchased for the erection of a magnificent Romish cathedral :—

" We have reason," said priest Browne, " to be grateful to the government of the kingdom under which we live. The government, through the Committee of Council on Education, when appealed to, to assist us, on seeing our numerous wants—have given us a liberal grant of upwards of £1100, in aid of the completion of these schools."

The *Constitution* then states on the authority of the *Liverpool Courier*, that the Committee of Privy Council on Education

" Have agreed to allow 5s. or even 7s. per week, for the support of each inmate of the institution. As the establishment is to be under the complete control of the Roman priests, this is neither more nor less than a government allowance for the training up of a certain proportion of our juvenile population in principles directly inimical to the existence of a Protestant monarchy, and Protestant Institutions. The scheme is simply one for promoting the objects and strengthening the position of the Romish party in the nation."

So far for the *Constitution*. We now subjoin a most

important summary illustrative of Romish progress, before leaving this point :—

	In the year 1829.	In the year 1845.	In the year 1856.
Priests in Great Britain	477	757	1142
Romish Chapels in do.	449	582	849
Monasteries	No account	3	31
Nunneries	No account	17	91

In contrast with the above may be stated the fact that, in Queen Elizabeth's reign there was not one priest in Ireland ;—in that of James I., but two ;—in that of Charles I., six ;—during the Protectorate none ;—in 1665, only one, and he bed-ridden !

But these are growing questions, spreading themselves over every year of England's history, since her fall in 1829.

We must allude next to the great drama act of 1851. The shout of indignation that roused us then, on the appearance of Nicholas Westminster, is still prolonging its echoes. It was deemed atrocious enough that the thing was endured ; it was not suspected by a silly people that this was the least part of the atrocity.

Three years before the event took place the ministers of England were busy in the great Papal aggression. Lord Minto, with Sir George Hamilton, described by a modern writer of eminence as the most fanatic Pontifico Absolutist, were employed in this work. From them too came “the pressure” on Louis Napoleon, that resulted in the bombarding of Rome and the re-establishment of the Sovereign Pontiff.*

* “We thought,” says Nicolini in his soul stirring life of the great Italian Reformer, Gavazzi, “We thought that PROTESTANT

From them, too, came what Pio Nono's journal called "*wholesome advice*" to Piedmont, at a time when that illustrious country was temperately but resolutely withstanding the greatest spiritual despotism that has ever oppressed mankind, and the military states searching out a pretext for armed interferredency. They sided with these ; they endeavoured to compel Turin to be reconciled to the Holy See.†

England would have put forth her powerful voice and bid the assaulter pause. Alas ! we were deceived ! Town after town fell under the arms of civilized barbarians. The walls of Rome were a heap of ruins, and the Pope, the abhorred tyrant, was preparing to enter the city stained by the blood of his beloved subjects. Thirty thousand Italians are now wandering through Europe and America ; and twenty thousand are rotting in dungeons. England abandoned us to our destiny !"

† The *Morning Herald* has an article strongly confirmatory of the above. It there refers to certain startling statements that appeared in another journal, which it describes to be those of a man writing what he knows to be true.

It touches upon the assertion of the complicity of the English Ministers in the Papal aggression, in the reestablishment of the Pope, and the coercion of Sardinia.

It states, as beyond all question, the fact that Lord Normanby at Florence, supported Austria and Tuscany in their attempts to pick a quarrel with Piedmont. It adds the inquiry "has Lord Normanby been recalled or disowned ?" observing further how impossible it was to recall a man who acted out in spirit his home instructions.

The concluding remarks deserve all thought. They refer to Lord Palmerston.

" We do not believe the man exists who entertains a worse opinion of Popery and its agents, the Popish priests, than the present Secretary for Foreign Affairs. It was currently reported, two years ago, that he denounced them to his colleagues in the Cabinet, in a mass, as "the greatest knaves and villains unhung." Whether this report be true or not we cannot undertake to say. It was rife at the moment when the remark was said to have been made. But we have no need to depend upon reports to ascertain the real opinions of the noble secretary, as to the character of the Popish priesthood in Ireland.

If this is England's foreign policy, by specimen, can we wonder at Rome's foreign policy either. The one is as thriving as the other. Schools, and nunneries, and monasteries, and chapels, and educational institutes, all do the dirty work, while the grand trunk scheme is being carried on by agencies less familiar and common place. What meant the glaring acts of the recent Jesuit coalition cabinet that all but ruined England, and provoked the silent ridicule of a watching world? Why was the flower of Britain's army left to perish imperceptibly by the pestilence at Varna, or to rot away in the mud and trenches of the Crimea? Why was it that of the havoc in our own forces during the late war, it might have been said,—

Those opinions found their way into the Irish newspapers, when, during his lieutenancy, his celebrated letter to the late Lord Shrewsbury was published. In that letter (strangely enough) he spoke of their proceedings and character in terms of the most unmeasured condemnation; the *Sentinel* itself could hardly have employed stronger language. Yet notwithstanding these, doubtless *bona fide*, opinions, an influence, which, most erroneously but too evidently, he considered as a ‘political necessity,’ led him to pay obsequious court to these very men, to give their prelates illegal rank, to curry favour with them on every possible occasion, to consult the Pope, through the Popish Archbishop Murray, about the statutes of the Queen’s Colleges, and to uphold a Popish system of national education, whilst he exerted all the power and influence of his high station to crush the schools of the Protestant Church. The writer in the *Bristol Telegraph* is not wrong when he says our Ministers have no “love of priestly despotism.” They yield to it because they timidly imagine that “the necessities of their position” compel them to yield to it. They have not manly courage to throw off the shackles which confine them; they have not the manly courage to appeal to the honest *independant* Protestant feeling of the nation. And until we have Ministers who do possess that courage, England will never again be blessed with a strong Government, or with such a one as will be able to conduct her affairs with safety to herself or with benefit to her neighbours.”—*Morning Herald*, Nov. 22, 1855.

"Nicholas slew his thousands, and England her tens of thousands?" Why was it that everything was done at that time by our authorities, that human foresight could suggest, *for the benefit of the Czar*: notice given of every movement, time to make all preparation, and equal anxiety evinced to secure our own annihilation? Why is it that blood has appealed for vengeance, not spilt by the enemy's sword, but the blood of men who have perished by wanton, wilful, execrable neglect and starvation?* The Jesuit has

* In proof of these remarks, extracts may be made from a Pamphlet published during the early spring of the year 1855:—"England's War against England's Army," London, Effingham Wilson. Its object was to expose the atrocity of those Crimean proceedings, which drew down indignation from every honest quarter. The writer, in enumerating certain harrowing details, proceeds as follows:—

"On Lord Raglan's demanding the distribution of a ship-load of potatoes on its arrival, the order was rejected on some frivolous pretext; the potatoes were left to rot in the hold, and were at length disposed of; some being given to the French, and the rest thrown into the sea. Bundles of warm coats were tossed on the mud, and exposed to incessant rain till rendered unfit for wear, while other instalments of winter clothing were never delivered at all. A ship with a miscellaneous cargo performed a trip to Balaklava, and returned to Portsmouth with its freight undisturbed. Another freighted with 1500 barrels of Hanbury's porter, at a cost of £1000, was sent to Varna when our poor men were panting under a burning sun in the dog-days, but Commissary Filder and his staff could not make it convenient to land it; it followed the men to the Crimea—not to be devoted to their use—it travelled from place to place, at times applied to by the crew of the ship that carried it, till at length, on December 27, the large residue was found unfit for use. The bill of its freight will mount up to £1000, and, by the loss for demurrage, will be increased to £3000, and this independently of the wasted porter, involving a loss of nearly as much again. Candles were sent out but never received, and in the midst of abundant offers at home as well of roasted coffee as of the essence, the green berry was exported in insolent profusion, to be trampled in the mud like gravel. At the very outset of the campaign no waggon trains were provided. The expedition itself was determined on without knowledge of the locality; its object being the siege of Sebastopol, no siegè artillery was at hand. For the first three weeks there was not a single mortar; for the first two months not a 13-inch one. No hospitals existed either at Balbec or Scrutari; 10,000 beds were despatched indeed, but the despatch was rendered useless, by part being left at one place, part at another; similar was the proceeding with the minie rifles and the ammunition. The Commissariat at Balaklava was regulated (if the word can be applied) by the Treasury Clerks in Downing-street, and consequently though abundance was within reach, practically there was a

an indirect as well as a direct policy ; where the one would be fruitless, the other must prevail. The sorrowful burden of Tyre is the burden of England. The Stonyhurst colony has succeeded beyond its hopes, its venomous prin-

total absence of supplies. The soldiers clad in rags of a year's wear and exposure, had to brave the cold and wet; while, as if in audacious mockery, at home £10,000 had been lost by the tailors, because Lord Hardinge had not settled the cut of the coat. The minie rifle being perfected at an enormous expense by Mr. W. Richards, and six samples prepared for Government inspection, one of these was forwarded to Liege, and the result was an establishment there of a Russian manufactory of this weapon. Trade so clearly contraband of war is permitted without a check. Huts despatched to Balaklava were broken up for firewood, because it was impossible to convey them to the encampment without means of transport, while cargo hulks had made regular tours of the Euxine without delivering their freight. Generals January, February, and March, cries Menschikoff, will fight for the Russians, and well and awfully is his assertion verified. All but naked, as our soldiers were, Lord Raglan had to beg 10,000 cloaks at the hands of the French, and then clothed our men in the uniform of our ally!" *Page 8.*

But the weightiest of his extracts is perhaps the following. He thus prefaces its insertion :—

"One of the most thrilling among the numerous letters and articles to which we have referred, has yet to be produced in a communication dated from the Crimea, January 19, and which appeared in the *Morning Advertiser* for February 6th. We quote it almost entire :—

"No one in England has any idea of the misery and mismanagement here. However I am glad to see the *Times* is turning round. I know their correspondent here, and his opinion is very different from what has been inserted by the editor in England, to suit his purposes. There are three Commissioners sent out here to bolster up the Government. Let the public in England beware of their reports. They will not abuse the men that pay them you may depend. Their names are Cumming, Maxwell, and Dr. M'Donald. Of the two first, one is a barrister, the other an attorney. I am obliged to you for the *Newcastle Journal*, that was a famous leader, and true every word of it. Layard's and Lord Derby's speeches were excellent. The 'too late' in every thing of the latter is painfully true as regards this wretched army, for which I see nothing but destruction. Sidney Herbert's speech was a tissue of falsehood from beginning to end; and what is worse, he must have known it. The passing of the German Legion Bill is very unpopular out here. Both French and English have much objection to fight with hirelings from the refuse of the Continent. Before the next battle I fancy the English army will muster very few. This is the management out here, which makes a man of any sense quite sick. In fact, the question any one would ask is, Are all these things done on purpose? Has an order gone forth from the Government that this army is to perish? Have the authorities orders to ill-use the soldier in every possible way? I could fill fifty letters with truths which seem to prove the above." *Page 26.*

While he winds up with this affecting summary :—

" Closing our chain of evidence here, we do so not for want of further facts,

ciples have long since poisoned every stream of truth, honour, and Protestant liberty. Like a palace shaken by a mighty earthquake, our noble Constitution is quivering and crumbling away.

Nor are we at a loss for illustrations of this march of progress, on the road to national degradation and decay, when we turn to the histories of other countries. We shall content ourselves with one from the narrative of the Italian Reformation. We turn to that higher region in those mountains covered with ice and clouds, around the sources of the Rhone and Inn—the region of the modern Grisons, among the Rhoetian or Eastern Alps. The example of their Helvetian neighbours stimulated them to discard the yoke of tyrants. They leagued in three bands,—the Grey league, that of God's House, and that of the Ten

but from the opinion that such additional testimony is needless. After having beheld an army despatched at the back of treacherous negotiations, and climate warnings, to begin the work of dawdling and death at Varna, and finish it in the Crimean trenches; after having seen food sent out raw, with no fuel to cook it; wooden houses to outrage misery, with no horses to convey them, nor any attempt at the construction of that indispensable road, which, with adequate appliances, could have been completed in 48 hours: bales of clothes, with millions of dogged officials to keep them under the hatchets of the transports, and receive a nation's money for their trouble, but none sufficiently honest to deliver them; luxurious comforts from the pockets of private friends, making winter trips of the Euxine, and returning unappropriated to Portsmouth: after having seen the sick and wounded tossed down on the jagged points of the rocks, with the slimy seaweed wriggling itself into their gashes, and that too, when there were stretchers close by their sides, but useless, forsaken, from the absence of a bit of red tape: again, after having seen two of these British heroes absolutely washed off this mockery of a landing-stage into the salt sea, to have the honour of dying for their officially thankless country, by the pleasant combination of suffocation by drowning, and the intolerable anguish that brine would create in unhealed wounds: after having seen another dashed down on a ladder at a ship's keel from the lurching gunwale, because the expressly prepared machine, then part of the vessel's freight, was not authorized to be employed: after having heard others entreating to be put out of their misery, and seen fathers with streaming eyes declaring that they would gladly and proudly have given their sons to the glory of their England, but were not prepared for their murder: after having beheld all these things and more, what *can* be added, what *need* be added." *Page 30.*

Jurisdiction—for the defence of the independence they had set up. Within a brief period they derived from the same source an ecclesiastical as well as civil reform. Preliminary measures were followed by the great act in favour of religious liberty which was signed by the deputies of Ilantz, (June 26, 1526.) This act resulted in the rapid spread of the reformed doctrines during the six succeeding years.

Meanwhile Rome was meditating her usual plan. A crowd of monks from the Milanese, exhort the Grisons populace to rebellion against their Protestant governors. They proceed next to present a petition to the local administration to the effect that no Evangelical preachers be permitted to remain above three days in the Valteline. Anthony de Planta, to whom the petition was presented, was a Protestant governor, but, dreading an imaginary outbreak, he conceded the point, and thereby illustrated an English Whig minister to the letter. The Diet is offended—remonstrates—enjoins, and holds its tongue.

This success of Popish aggression encouraged a further measure. Vergerio, bishop of the Valteline, is a zealous Protestant. His banishment is demanded, with the characteristic intimation that were the appeal disregarded, the petitioners would not hold themselves responsible for such scenes as might ensue. Understanding the meaning of this threat—a threat that has carried many a point in Ireland—Vergerio “prudently retires.”

But Rome was only beginning. True Catholics are interdicted next from intercourse with heretics in the civil and domestic relations of life. This priestly interference had the desired effect of breaking up the peace of families.

Meanwhile a Dominican improves the altered state of things by raising a mob for the demolition of a Protestant Church. He escapes, but his chief tools are arrested ; they brave their judges, and are dismissed with impunity. Such ill advised lenity was of course displayed in vain. How incessantly during the last thirty years has this attempt to bribe the Papacy been paralleled in its exhibition and effects, in the Parliament and judicial courts of England ?

While the Government were in the act of exercising their pusillanimous forbearance, two of their Protestant subjects were lodged in the Inquisition. After various ineffectual applications, they are at length driven to efficient measures for a rescue. At the same time they find that the threats of the alien priests over-bear the voice of the law in their southern provinces ; they revise the code of regulations, and the revision is wholly in favour of the Papist. Where there are two Churches, he is to have his choice ; and the discarded tenement is to go to the Protestant. Where there is but one, he is to have the first use of it, and evacuate it at his pleasure for his humble friend. The entire stipulations were numerous, but of these, M'Crie informs us, only one decidedly encouraged the Reformed faith, and even this turned out to be eventually of little real benefit to the Protestant clergy.

Next comes another concession. A mixed school for Papists and Protestants gives only secular instruction. Still the former brand it a Lutheran seminary. They compel the Republic to dismiss its Principal, a man of moderate sentiments, and shortly to abolish it altogether.

Precisely similar is the case of the National Board of

Education established in Ireland. The English Cabinet passed over Societies engaged in the same work, denying them Government grants, on the ground that the Scriptures were read in their Schools. Before the existence of the National Board, there had been in operation a system of religious instruction under the Kildare Place Society. Its basis was the Bible. A Papal bull, meanwhile, prohibited the Scripture to the Papal Irish clergy ; and, to meet the demands of this bull, a National Society was set on foot, excluding the Bible from its programme. This infidel measure, so defiant to the God of Heaven, could never prosper on earth. This infamous truckling to a Popish faction ;—this degradation of its dignity on the part of a great Protestant enlightened country ;—this unprincipled sacrifice of its faith could never be permitted to succeed. Those whom it was designed to caress, received it with scorn. Perceiving how the land lay, that theirs was a position in which to dictate and not to be dictated to, they availed themselves of this result of their acute perception, right effectually. The step taken by government resulted in none of the effects anticipated by its coward devisers. The priests laughed it to scorn, or cursed it ; their people trampled on it ; and while those faithful ones, who have ever encountered the bitterest hostility from Lords Aberdeen and Lansdowne,—the Irish Protestant clergy—have lifted up on high their faithful protest against the anti-christian project, the men who framed it have secured no capital from it. They are not a whit the more loved by Cullen or M'Hale, as periodical emanations from these worthies abundantly prove.

Papal Ireland shakes her mailed hand in the face of her English mistress, and, like the dog whom the sop will not appease, raves more fiercely, rebels more persistently, and threatens more daringly than ever. Concessions, on the ground of what is deemed expediency, have taught her that hers is the upper hand and the vantage ground.

But to return to the Grisons. Rome had resolved on extirpating the Valteline colony. The inquisitors invade it, and like Petcherine the Irish Bible-burner, since they cannot consume heretics, consume their books with pretentious solemnity. There followed them a large band of foreign monks, who despised the edict which prohibited their presence, and traversed the country at will, inflaming the populace against their Protestant preachers and rulers. A Jesuit College, (like ours at Stonyhurst,) was next established. The emissaries corresponded regularly with head quarters, and their work was soon made evident. Pius IV., waxing bold in his reliance on the sagacity of the steps he had taken, makes a formal appeal to the Diet, claiming toleration in their dominions for all his agents ; and, in effect, a subversion of their entire work of reform. His nephew Borromeo, Cardinal Archbishop of Milan, was his abettor. This man had employed all his multifarious talents in the “ suppression of heresy.” By subtlety and eloquence among the people themselves, with the suasiveness of a Bossuet, and the craft of a Bellarmine, he had aimed at this. Further, he had had recourse to the expedient of fomenting discussions in foreign countries, had allied himself with desperadoes for his agents, and had armed the rabble against their high minded rulers.

Now came a series of persecutions in the room of encroachments. Confiscation and incarceration were freely adopted by Rome. One Francesco Cellario was carried off, and his restoration demanded by special ambassadors. This answer was returned to them by the Governor of Milan, "He is in the hands of the Inquisition, over which we possess no power. The Pope has an absolute and lawful power over all parts of the world to seize as often as he pleases, and inflict merited punishment on heretics."

Throughout the whole was conspicuous, (and here the parallel appears in its strongest force,) the disgraceful timidity and irresolution with which the Grisons government acted. The following sentence is from M'Crie's book on the Italian Reformation :—"They sent ambassadors ; they craved redress ; they ordered investigations ; and, on making discoveries, passed threatening votes ; but they took no step becoming the character of a free people, in defence of their violated independence and insulted honour."* Let the reader recall the lion's roar in 1851, when Wiseman headed his episcopal fraternity, and compare results. Or let him remember the Sebastopol enquiry ; the threats of impeachment ; the loomings of terrible ministerial prospects, and decide from the present position of the Peelite faction, whether M'Crie has or has not sketched an English picture. He next employs himself in outlining what might have been. "If the authorities of the Grisons had, as they were advised, confiscated the property belonging to the inhabitants of Milan and

* History of the Reformation in Italy, p. 361.

Como, and retained it until their own merchants were indemnified for the losses they had sustained ; if they had issued peremptory orders to level the monastery of Morbegno with the ground, as a watch tower of spies and a den of thieves ; the boldness of the measures supported by their justice, while it would have given courage to the loyal, and checked the disaffected among their own subjects, would have secured the respect of foreign powers.”* But dissensions distracted them, and corruption enervated them, as they have enervated and distracted our own office bearers on innumerable occasions, and M’Crie goes on to amaze us absolutely at the fidelity of the picture, by charging the pusillanimity of the government on a special faction, as follows :—“The Grey League, which was composed chiefly of Roman Catholics, refused to consent to any vigorous measures.”* Had we been in search for an appropriate climax we find it here. For, all the expediency, the concessions, the cowardice, which have been so long our curse and our enemy’s triumph may be laid at the door of *our* Grey league,—that Peelite-Liberal, Whig-Russell Grey faction, whose maxim it has ever been to appease the Papal horse leech by unlimited giving. Nor, judging from the present aspect of affairs, can the time be distant when sufficient power shall have been extorted from us, and sufficient facilities conceded, to make way for Rome’s assertion of undoubted superiority. Encroachments have been too long the fashion to suffer a hope that persecution,

* Ibid, p. 363.

their inevitable result, is far removed. Are those who deride as illiberal and unenlightened that spirit of honest Protestantism, which reveals the real meaning of the word—are such prepared for the time when its policy will be established, as well as its honesty—although too late? When that deathless resolve, the existence of which none can question, which has struggled through so many difficulties, has outlived so many early shocks, has led to the securing so many advantages, has been of late years helped to its realisation so alarmingly, the resolve to blot out Protestant England, as Protestant England, from the list of nations, shall receive its full accomplishment—when the condition of Naples now, shall be the condition of Britain—once the land of a free press, a full toleration, and an unrivalled constitution; will these be ready for the change?*

The Jesuit, whose name is Legion, has invaded the Cabinet; astounding success attends his machinations. Who does not know that this depends on his preserving a strict incognito? The effect is palpable, the cause is unknown. Speech after speech in the Houses of Parliament, during the period of the struggle through which we have recently passed, declared the source of the Crimean evils to be undiscoverable. In vain was the culprit demanded, when an indictment could be served

* For the cause of humanity, that such things may not be quite unnoticed, admission here must be forgiven to the following extract, which appeared in the *Times* newspaper, (Feb. 14, 1857,) since the pages on Naples, in this Appendix, went to the press:—

"Not only was Milano tortured but torture is applied also to the prisoners now in confinement. Cries and lamentations are heard at night, from the prison of St. Maria Apparente."

upon no one ; the responsibility passed from shoulder to shoulder, and settled no where ; a fact in itself identifying those ministers with the Jesuits, and verifying at once and for ever, that mysterious prediction, “ Evil shall come upon thee, *thou shalt not know whence it riseth.*” As when we look at a decayed cheese, we detect in every direction evidence of the presence of the mites that devour it, but cannot distinguish the animals themselves ; so a moment’s cursory glance through the country would reveal at once the fearful inroads which have been made in our national strength, though no actual destroyer could be exposed in his work. Summon, however, the microscope to aid your defective vision, and every spot of corruption in your cheese is live with monsters. You scan their proceedings, and see them tugging down mass after mass of what surrounds them, and the inroad on your property is no longer inexplicable. And take the glass of keen reflective discernment, the glass that would be furnished by any mind, which a close study of history has enlightened, and in all the decayed places visible to the unaided eye, you would now detect living agents engaged in their destructive work. Or, better still, could the glass of an inspired discernment be obtained, of their mysterious vision, who see, by us unseen, what wonders would appear ! The scales would fall from us, and we should see men, of whom we suspected something, but nothing definite, and against whom we could bring no tangible charge, at work in earnest ; tugging down barrier after barrier, living only to carry out their scheme of ruin, which was to result in their political aggrandisement. We should have explained to us Reform bills, Test abolitions,

Repeal of maritime and navigation restrictions, Tariffs, Emancipation bills, German legion projects, with other schemes, *ad infinitum*. As thus we watch in thought the fearful wreck which is going on amongst us, we shall turn away astonished no longer at being told by those weaker ones whom we caress, and who laugh us to scorn, that "England hangs her head in every foreign court." Our ghastly attempts to be powerful will remind the meditative of Byron's familiar line,

" 'Tis Greece, but living Greece no more!"

A city broken down, without walls—a patient, whose eye is brightening in the last stage of a deadly malady—such is now, deservedly, the enervated, emasculated land, that has undertaken, through a systematic policy, to fight against God.

The blow has been struck, the thing is done; and England undermined, dismembered, ruined, stands forth a melancholy wreck of her former might and majesty. "O God, thou hast cast us off, thou hast scattered us, thou hast been displeased; O turn thyself to us again." "Remember thy congregation, which thou hast purchased of old; the rod of thine inheritance, which thou hast redeemed. Lift up thy feet unto the perpetual desolations; even all that the enemy hath done wickedly in the sanctuary." "Turn us again, O God of hosts: cause thy face to shine, and we shall be saved."

Still many have been perplexed to discover why a Government, made up of Papists and Tractarians, should be playing into the hands of an Empire, whose State religion has hitherto been regarded as antagonistic to Rome.

The solution of the apparent enigma may be easily given. Politically opposed as at present are the "religions" of the dragon and the beast, there is still an indissoluble union in their doctrines; and though the dragon ceded his seat to the beast for 1260 years for the more certain annihilation of Christian truth, and is now for the present made a scourge to Papal Europe, yet the very essence of Tractarian doctrine is comprised in the Greek Church. Meanwhile there are territorial influences, which, if united to this, might be quite sufficient to enlist the efforts of Anglican perverts on the side of Russia. Her Church will afford ample scope for that Jesuitry which cares neither for creed nor country, provided its hatred of Scriptural truth be but gratified, while its system is one that can co-operate as well with the Eastern patriarchs as with the Western popes.

And to this effect is the substance of an article in the *Achill Herald*, for January, 1855, comprising an extract from a work entitled "The Greek and Eastern Churches." Contributing as it does in no slight degree to the further elucidation of this important point, we subjoin a few of its statements, with some additional observations. Upwards of a century ago the high Anglican clergy opened a communication with the Eastern Patriarchs, a correspondence which is preserved in the Synodal Archives of Russia. At the death of Peter the Great this correspondence ceased, but it was not suffered to drop without an assurance from the Imperial Government that it should be renewed at some more convenient opportunity. Of this promise the Tractarians, who bear a still closer affinity to the Greeks,

have not been forgetful ; and, after the decision of the Gorham case, it was proposed by some of the Anglican clergy and laity to address a memorial to the Russian ambassador, as a precursor to an act of union with the Eastern Churches. It is useless for us to speculate as to what view Romanists would take of such a question. The crusade however of the Bishop of Oxford, Archdeacon Denison, Dr. Pusey, Mr. Neale, and other Romanisers in our own Church, against Bishop Gobat, is sufficient proof that their special apprehensions have reference to the encroachments of Protestant influence in the East. Long ago the Jesuits wrote,—“It is necessary to inculcate on the nobles that they should have no connexion with the heretics in Poland or in Lithuania, but on the contrary, faithfully assist the Catholics in eradicating them ; until the heretics (Protestants) shall be exterminated, there can be no union between the Greek and Catholic Churches. Only a short time previous to the death of the late Czar, the German correspondent of the *Christian Times* stated that Nicholas was playing his pontifical part in good earnest, and believed that the Greek Church indentified with the Slavonian nationality, had an important part to play in the future, he being the head of both. These pretensions gained him a crowd of admirers, not only from among political men, but also from the religious clique of our German Puseyites. Again, in the course of the late war, the *Nene Preussische Zeitung* (the Berlin organ of this party) set forth a catalogue of reasons establishing the expediency of expelling the allied armies from the Crimea, Need we wonder then that the Puseyites of Oxford, in Lord Aberdeen’s government,

should have contrived to exterminate by deliberate purpose the British soldiers engaged in the Eastern campaign, since the extirpation of Protestants is entailed upon them as well by their Greek as by their Roman predilections ! And to sum up the details in one chain of evidence, we find a pamphlet published in Russian Poland, by a Romish Professor of Posen, which endeavours to prove that the Emperor of Russia, as the head of the Greek Church, must inevitably acquire the throne of Constantine ; and, ere long, by the extension of his Protectorate over Germany, unite the Eastern and Western Churches. In this case all that remains to Protestantism, condemned as it will be to inevitable destruction, is to die right out. * * * *

Thus by an uninterrupted succession of evils that set in with the suicidal policy of 1829, has the prophecy of the noble Lord Eldon been fulfilled in its veriest letter,—the prophecy he uttered on the eve of the “ Emancipation Bill ” becoming law :—“ When this measure passes, the British Lion will be no longer Protestant—this country no longer a Protestant country. I am an old man, and I have no great sacrifices to make ; but I would sacrifice the remainder of my days if I could put an end to this measure. For, before God I speak it, from the moment it passes, the Sun of Great Britain has culminated, and will go down in darkness ! ”

OPINIONS OF THE PRESS ON THE FIRST EDITION.

"This is a book concerning which it will not be sufficient to say, 'I have read it.' It must be compared with the Sacred Record, and carefully pondered, and reperused; and if this be done, it is our conviction that the study of it will have been found a profitable task, and calculated to animate, with greater zeal, boldness, and fidelity, the hearts of all its readers; as well as store their minds with sound arguments, and striking facts, illustrative of the principles, crimes, and doom of Babylon."—*The Constitution*.

"We hesitate not to say, that we regard the little work before us as contributing important light towards the elucidation of the Apocalyptic enigmas. In the unpretending form in which it appears, it may not, perhaps, so much strike a cursory reader; but those who study it may find in it those 'seeds of things' of which Bacon speaks, that are not a little suggestive. The most distinguishing feature in the book is the earnestness with which the author inculcates the theory of the futurity of the slaying of the witnesses. This is a doctrine that is far from being popular at present; but there can be no doubt that it was the doctrine of the most distinguished divines of a former age; and before it be held as a mere exploded dream of the past, it might be as well to see what can be said in support of it. We do not profess to give any opinion on the subject; but, if it be true, as the writer maintains, that the grand trial of the saints is yet to come, it must be of no little consequence that professing Christians should be aware of it. The work is pervaded by a sound Protestant spirit, and full of important information in regard to the great Roman apostacy."—*The Northern Warden*.

"The respected author before us, without any attempt at elaborate analysis, has taken the Papacy as the great key note of apocalyptic exposition, and has certainly presented a very powerful exhibition of undoubted and most seasonable truth. The appendix contains a very valuable summary of the past cruelties and persecutions of Rome, the bulk of which we shall probably take an early opportunity of transferring to our columns."—*The Rock*.

"We recommend this little work, which is in the form of notes on the book of Revelation, to the earnest attention of our readers. It is characterised by vigour both of thought and style; and, by its facts and arguments, is well fitted to nerve to zeal and energy in the great struggle against Rome. The author is evidently a member of the Church of England, but one who loves all who sincerely love and labour for The Lord Jesus Christ"—*British Messenger*.

"There is much in the book, bearing this title, instructive and interesting, and certainly well worth careful and thoughtful reading. It is an epitome of a vast number of subjects culled thoughtfully by a studious and careful pen. The reader cannot rise from its perusal without having his mind imbued with the spirit which pervades it."—*Gavazzi's Free Word*.

"This interpretation of the Apocalypse is original. We admire the earnest spirit of the book, and sympathise with its sterling Protestantism. The appendix, containing an account of the various Papal persecutions, is most valuable, and faithfully portrays Rome, drunk with the blood of the saints, and with the blood of the martyrs of Jesus."—*Downshire Protestant*.

* * "We have thus laboured to notice a work whose necessary entrance on pre-occupied ground in the discussion of the Apocalyptic vision has resulted neither in the following the routine of servile precedents, nor in the striking out of unimaginable paths in the idle quest of originality."—*Sentinel*.

"If Christians would wish to be stimulated to a more vigorous discharge of duty in testifying against the public sins of the nation, let them read an excellent and well-toned little work, recently issued from the press, entitled, "England's Fall is Babylon's Triumph," where the Apocalyptic statements in regard to the character, life, death and resurrection of the two Witnesses are briefly but forcibly handled. To that work I willingly acknowledge myself indebted for important light on one department discussed in the present treatise."—Author of "*The Moral Identity of Babylon and Rome*"

"I am struck with the consistent and simple view maintained in the interpretation, and declare it better than all the learning of the schools. It seems very scriptural."—Rev. Wm. Brock, Bishop's Waltham.



